

GERMAN INDOLOGISTS

**BIOGRAPHIES OF SCHOLARS
IN INDIAN STUDIES
WRITING IN GERMAN**

**With a summary of Indology
in German Speaking Countries**

VALENTINA STACHE-ROSEN



DIALOGUE '80/81

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GERMAN INDOLOGISTS



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D I A L O G U E

With this volume we present a further edition of "Dialogue", the periodical publication of the Max Mueller Bhavans in India which has been brought out every two years since 1968, with the exception of 1978/79.

The previous aim of "Dialogue" has been to deal in a free and critical discussion with relevant topics of Indian society and its contemporary problems as seen by Indian and German scholars, writers, and journalists, or to give a selective account of one part of the MMB-Institutes' activities. Now, as some of these Indo-German Cultural Centres approach their 25th anniversary, it may be convenient to draw the attention of our friends to the past also, particularly to the dialogue which German scholars had with India over the last 150 years.

The present volume gives a survey on the life and work of German indologists. The credit for this special publication goes to Dr. Valentina Stache-Rosen, who collected the information and wrote this book during her long stay in India, where her husband, Dr. Wilfried Stache, was Director of MMB Bangalore from 1971 to 1980. Retiring from this vocation and leaving India for good, they offered the manuscript of this book to the Max Mueller Bhavans for publication, as a memory to their former work and as a kind of gift to all their friends. We gratefully dedicate this edition of "Dialogue" to the task of Indian and German cooperation in the field of Indology.

M A X M U E L L E R B H A V A N

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**With a Summary on Indology
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Valentina Stache-Rosen

1981

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EDITORS' REMARK

Dr. (Mrs.) Stache-Rosen had finished the manuscript of this book when she fell ill and died in October 1980. The editors have included her biography in this volume as Appendix II. The biography of Friedrich Weller, Leipzig, who died on 19.11.1980, has been added to the original manuscript in the order adopted, according to the birthday, as number 111. Both these biographies have been written by the late author's husband, Dr. Wilfried Stache.

INTRODUCTORY NOTE

For the past eight years, Max Mueller Bhavan Bangalore brought out a short biography of a scholar writing in German on Indological subjects. These biographies were appended to the Bhavan's programme of monthly events. The Bhavan was often asked to publish these life-histories of German scholars in book form.

It was unfortunately not possible to include all the scholars who would merit mention in a publication of this kind¹, nor was it possible to obtain all the material required. It is therefore with some hesitation that these biographies are given to the press. Being fully aware of the many shortcomings, it is nevertheless hoped that the general reader interested in the work done in the field of Indian studies in German speaking countries will find some useful information. Scholars who wrote in German, irrespective of their nationality, have been included. Scholars whose work is still in progress have not been discussed. A brief outline of Indological studies at the end of the text, however, summarises the work done in German speaking countries at present. The suggestion to publish full bibliographies could not be complied with, as it would have exceeded the scope of this publication. References to bibliographies available in print have been added for those interested in further information.

These biographies are based on M. Winternitz's "History of Indian Literature", on E. Windisch's "Geschichte der Sanskrit-Philologie und indischen Altertumskunde" (History of Sanskrit Philology and Indian Antiquity), as well as on obituaries. Prof. W. Rau of Marburg University kindly gave permission to reproduce portraits from his "Bilder hundert deutscher Indologen", Wiesbaden 1967. He also generously placed at the Bhavan's disposal twenty papers prepared by students of his for a seminar on the history of Indian studies in Germany.² It is a

pleasant duty to thank him for all his help. This publication owes much to the assistance rendered by Dr. G. Baumann of Tuebingen, who took great pains in sending material required. Thanks are due to him as well as to Prof. H. Berger, Heidelberg, Prof. A. Mette and Prof. D. Schlingloff, Muenchen, and Prof. A. Wezler, Hamburg, for supplying information and photos.

The author and the editors hope that this publication will contribute not only to the appreciation of the scholars mentioned in the text, but also further the cultural relations between India and Germany.

Bangalore, April 1980

Valentina Stache-Rosen

- 1) Not included among the missionaries who took an interest in Indian studies are J. E. Hanxleden, J. Ph. Wesdin, and Ph. Fabrizius. W. Neisser, a Vedic scholar of Jewish descent, committed suicide in 1940; no biodata of his were to be had to date. The following scholars, whose portraits were published by W. Rau in his "Bilder hundert deutscher Indologen" will not be found in this publication: F. C. Andreas, J. Kirste, C. Bartholomae, A. Thumb, R. Schmidt, J. Dutoit, J. A. Debrunner-Rudin, H. Kreyenborg, and F. Spiegel. It is hoped that they can be included in a later edition.
- 2) The following papers have been made use of:
C. Cappeller by Martin Kraatz, A. H. Francke by Michael Hahn, R. O. Franke by Michael Hahn, R. Garbe by Ursula Bergmann, W. Geiger by Dieter Schrapel, L. Heller by Hans Kuemmel, J. Hertel by Eleonore Engelhard, A. Hillebrandt by Dieter Schrapel, E. Hultsch by H. Kuemmel, H. Jacobi by Renate Klass, H. Lueders by Konrad Meissner, J. J. Meyer by Dieter George, K. E. Neumann by Adelheid Schaefer, H. Oldenberg by Julio Aramayo, I. Scheftelowitz by Dieter Maue, F. O. Schrader by A. Frenz, G. Strauss by Ursula Bergmann, E. Windisch by Julio Aramayo, M. Winternitz by Margot and Martin Kraatz, and T. Zachariae by Martin Kraatz.

HEINRICH ROTH

1620 - 1668

1

Heinrich Roth was a Jesuit father and missionary at the Moghul court in Agra. He endured great hardships travelling to India twice on the overland route. He was one of the first Europeans to learn Sanskrit and the first European to write a grammar of the Sanskrit language, a work Max Mueller thought highly of.

Heinrich Roth was born in Dillingen on 18.12.1620, shortly after the outbreak of the Thirty Years War. His father was a lawyer from Augsburg. Roth began his studies in Dillingen, which was the seat of a university from 1554-1804. Fleeing from the Swedish army, Roth later went to Innsbruck. On 25.10.1639 he entered the Jesuit Order (Societas Jesu) and was ordained a priest ten years later. After a soldier had attacked and almost killed him, Roth vowed to become a missionary on his recovery.

In November 1650 Roth and a fellow missionary left for Ethiopia. They sailed from Livorno in Italy to Smyrna in Turkey and reached Isfahan, the capital of Persia, by the overland route. On being informed that Ethiopia was closed to Catholic missionaries, they decided to travel on to Goa, which they reached in 1652. Roth stayed in Goa and soon learnt Kannada, Persian, and Urdu, as well as a number of other languages. He later went to Agra and became head of the college of Jesuits there. He looked after a congregation of about one thousand people, and he also worked as a doctor for the court and the local population. In Agra, Roth learnt Sanskrit, and he was able to discuss with Brahmins in their language. He realised the importance of Sanskrit and wrote a grammar between 1660-1662. The grammar is descriptive and shows great pedagogical skill; the explanations were given in Latin. The grammar is based on Panini. The manuscript was taken to Rome, but it was never printed, although several scholars and even the Austrian Emperor wished to have it published. The reason was that Roth did not have the time and the opportunity to see it through the press.

Roth not only studied the language, he was also well versed in Sanskrit literature and Indian philosophy. This is stated by a contemporary

Jesuit scholar, Athanasius Kircher, who had consulted him, and attested by some manuscripts in the Vatican Library. One of them is a copy made by Roth of the Pancatattvaprakasha of Venidatta, a metrical dictionary (*kosha*) written in 1644; the other is the Vedantasara, a philosophical compendium of the late 15th century. Roth also contributed a chapter on the ten incarnations of Vishnu to Kircher's book "China illustrata", which was a great success at the time and was translated into several languages.

In 1662 two Jesuit fathers arrived in Agra; they had travelled from Peking via Lhasa and Kathmandu, crossing the Himalayas in winter — a feat greatly admired by the Swedish explorer Sven Hedin. One of those two died from exhaustion, and it was decided that Roth should accompany the other, Johannes Grueber, to Rome. Grueber had worked as a court astronomer in Peking, where a Catholic archbishopric had been established in 1307. Grueber was the first to report on the country and culture of Tibet and he is considered one of the most important explorers of the 17th century, having travelled 40.000 km, mostly on foot. Roth and Grueber travelled by the land route and arrived in Rome after more than one year. Their reports on the landroute to India and China — to which they gave preference over the sea route — were rejected by the authorities for political reasons, as the Portuguese, who had established the sea route, were in favour of it (although out of 600 missionaries who had started for the East by sea, only 100 reached their destination by 1690, the others having died on the way or having been captured by pirates).

Roth and Grueber were sent back to India and started via Russia on their way to Persia. But a revolt in Russia turned them back to Turkey, where Grueber remained behind in Istanbul on account of ill health and finally returned to Rome. When parting from his companion, Roth accidentally left the manuscripts behind, and thus they were preserved. They were kept in the Papal Archives, and there have been plans recently to publish the grammar. Roth continued his journey alone via Turkey, Armenia and Persia, and arrived in Agra in 1666, where he died two years later.

BARTHOLOMAEUS
ZIEGENBALG
1682-1719

2



Ziegenbalg and his companion Pluetschau were the first Protestant missionaries to come to India. Ziegenbalg not only preached the gospel and founded schools, he also studied Tamil and became the first German Dravidologist. Ziegenbalg's example impressed on later missionaries the need of a thorough study of the regional languages and the religious heritage of India.

Bartholomaeus Ziegenbalg was born on 10.7.1682 in Pulsnitz, Saxony, where his father was a well-to-do grain merchant. After matriculating from high school in Goerlitz, he spent one year in private studies before he joined the University of Halle in 1703. He stayed there for only one semester and had to leave for reasons of ill health. He then worked as a private tutor in Merseburg and Erfurt.

King Frederick IV of Denmark and Norway wished to send missionaries to Tranquebar, then a military colony leased to the Danish East India Company by the Raja of Tanjore. Ziegenbalg and Pluetschau were recommended to the king, and after a visit to Copenhagen the two young men set out on the seven months voyage. Having arrived in Tranquebar, they met with embittered opposition from the colonial authorities, and Ziegenbalg was even imprisoned for four months in 1708/09. Inspite of this opposition, Ziegenbalg worked hard and laid the foundation for further work. He founded an orphanage and a school and he introduced a Tamil printing press. Ziegenbalg and Pluetschau both learned Portuguese which was the link language between Europeans and Indians. Ziegenbalg soon felt the necessity of studying Tamil methodically. He collected material for a Tamil Dictionary and wrote a Tamil Grammar in Latin, *Grammatica Damulica*, which was published in Halle in 1716 when Ziegenbalg stayed there for a short period on home leave. He also studied the living religion, customs and manners of the people of South India. The results of his research are laid down in several manuscripts, which Ziegenbalg sent to Germany for publication. He had written in a letter that the more he became acquaint-

ed with the teachings of the Hindus, the more he became impressed by them and he felt the Hindu books might be studied with as much profit as Aristoteles. The mission authorities however felt that it was Ziegenbalg's task to propagate Christianity in India and not Hinduism in Europe. For this reason, most of Ziegenbalg's books were not published during his lifetime. Only later generations discovered the eminent scholarly value of these books.

Ziegenbalg's main work, *Genealogie der Malabarischen Goetter*, was edited by W. Germann and printed in Madras in 1867. An English translation was published in 1869 "Genealogy of South-Indian Gods: A Manual of the Mythology and Religion of the People of Southern India, including a description of popular Hinduism." After hitherto only Sanskrit texts had been taken note or by Western scholars, this book for the first time opens up the great religious world of Southern India.

Another work of his, *Ausfuehrliche Beschreibung des Malabarischen Heidentums* (Complete Description of Malabar Heathendom) was published only in 1926 by the Dutch Scholar W. Caland. In the first part of this book Ziegenbalg unfolds the theological and philosophical principles contained in Tamil writings, and in the second he describes Hindu customs and manners; it contains observations on chronology, caste, ritual in eating, agriculture, medicine, chemistry, and alchemy.

Ziegenbalg's "Genealogie der Malabarischen Goetter" contains "a complete genealogy of the gods which has not hitherto seen the light of the day." Ziegenbalg says: "The origins of these heathen's gods are described together with their appearance and nature, their many names, their families, offices and work, their character and place of abode, also their temples are listed as well as the officials and the saints venerated there, the books written about these goods, their fast- and festival days and the sacrifices made to them".

Some of Ziegenbalg's smaller writings, "Needi Venba", the first translation of a Tamil text in verse, "Kondrei Venden", and "Ulaga Needi" are contained in his *Kleinere Schriften* (Miscellaneous Writings), edited by W. Caland in 1930.

A large number of Indological facts are also included in his letters, reports and accounts, available in "Complete Reports of the Royal Danish Missionaries in India." Another booklet of his, the first product of the Tamil Press in Tranquebar, "Malabar Heathendom", was thought to have been lost, until it was rediscovered in 1965.

Though unnoticed by his contemporaries, Ziegenbalg has won a place among the outstanding scholars of Indian religion. Although he had suffered from nervous disorders since his childhood, he had accomplished remarkably much when he died, only 36 years old, at Tranquebar on 2.2.1719.



WILHELM VON HUMBOLDT
1767-1835

3

Karl Wilhelm Freiherr von Humboldt was a German philologist, diplomat, and man of letters. While minister of education in Prussia he had been instrumental in obtaining the chair of Sanskrit for Franz Bopp. Humboldt himself had studied Sanskrit with Bopp and wrote on the Bhagavadgita. His main interest was, however, the philosophy of speech. He was the first to state clearly that the character and structure of a language express the inner life and knowledge of the speakers and that languages differ from another in the same way and to the same extent as those who use them.

Wilhelm von Humboldt was born on 22.6.1767 at Potsdam. He studied law, philosophy, and archaeology at Goettingen and Jena. In 1802 he was appointed ambassador of the Prussian Government in Rome. After quitting this post he was made councillor of state and public instruction. On his advice, Berlin University was founded in 1810. It was his aim that students should not only acquire knowledge, but that their character should be formed, and that they should be guided to do research.

Humboldt held other posts, and together with Frhr. v. Stein and Fuerst Hardenberg he attempted to introduce liberal reforms. He retired from public life in 1819 because of his opposition to the prevailing spirit of reaction after the Napoleonic wars. He lived on his country estate at Tegel near Berlin, devoting himself to his studies. He died there on 8.4.1835.

In 1816 Humboldt had published a translation of the "Agamemnon" of Aeschylus, and in 1817 corrections and additions to F. Adelung's "Mithridates", a collection of specimens of the various languages and dialects of the world. Travels in Spain had awakened Humboldt's interest in the Basque language, and his observations on this subject are most important. Another book of his on this hitherto little known language is "Pruefung der Untersuchung ueber die Ureinwohner Hispaniens vermittels der baskischen Sprache", 1821 (Researches into the Early Inhabitants of Spain by the Help of the Basque Language).

Humboldt had studied Sanskrit with Franz Bopp in London. For Humboldt, Sanskrit with its wealth of grammatical forms is the climax of inflecting languages. The other extreme is Chinese with its words divested of their grammatical relationship. Bopp's "Comparative Grammar" was supplemented by Humboldt in two ways, first by studying the history of the development of human languages, secondly by comparing languages with a different structure like Basque, the American languages, and Malay. Humboldt's many letters to Bopp show his lively interest in Bopp's work. Bopp on the other hand received valuable encouragement from Humboldt.

Humboldt published an essay entitled *On an episode of the Mahabharata known under the name of Bhagavadgita* in the Memoirs of the Royal Prussian Academy 1825, 1826, 1827. He wanted to give "a complete and faithful account of this poem, and particularly the philosophical doctrines contained in it" to readers who do not know Sanskrit. He also contributed two papers on Sanskrit grammatical subjects to A.W. von Schlegel's "Indische Bibliothek".

The great work of his life on the ancient Kawi language of Java was interrupted by his death. The first volume was edited by his brother, Alexander von Humboldt, and the two others by J. K. E. Buschmann in 1836. This volume contains the introduction on *The Heterogeneity of Language and its Influence on the Intellectual Development of Mankind*. This essay has been called the textbook of the philosophy of speech. The whole work is divided into three parts. Part I is entitled "The Relation between India and Java"; in it the author discusses the cultural influence India extended on countries further East. The second part is an analysis of the Kawi language, the third part deals with the Malay language in general, its western branch, and the languages of the South Seas, its eastern branch. Humboldt showed that the Kawi language is Javanese and contains a number of Sanskrit loan words which prove the literary and political superiority of the Indians. The historical background is the immigration of Brahmins, who brought the Mahabharata, the Ramayana and other works of Sanskrit literature. The Indians showed the contents of the epics in the puppet theatre. In these circles of Indians and Javanese a language of poets, the Kawi language, originated. Humboldt analysed the language of the texts available to him and found that the loan words are almost only nouns. As in other instances of mixed languages those words are taken over in which the superiority of the foreign elements appear. Humboldt stated that no Prakrit words are found in Old Javanese and he deduced from this fact that the Indian immigrants must have come to Java at a time when the more recent Indian languages had not yet separated from Sanskrit.



AUGUST WILHELM
VON SCHLEGEL
1767-1845

4

Schlegel, a translator and a critic, was one of the most influential thinkers of the German Romantic Movement. His translations of Shakespeare's dramas have become a German classic. He learnt Sanskrit when he was nearly fifty years of age, and he became the first professor of Indology in Germany.

August Wilhelm von Schlegel was born on 8.9.1767 in Hannover, the fourth son of a Protestant clergyman. In 1787 he began studying classical philology and aesthetics in Goettingen.

In 1791 Schlegel accepted a post as private tutor in Amsterdam. In the same year he published an essay "Ueber des Dante Alighieri Goettliche Komoedie" (On Dante Alighieri's Divine Comedy). He discussed the poet's life and work and edited specimen translations.

In 1796 Schlegel went to Jena, where he had accepted to write for Schiller's periodical "Die Horen". Together with his brother Friedrich Schlegel he brought out a periodical "Athenaeum", which appeared from 1798-1800. In 1798 Schlegel was appointed extra-ordinary professor at Jena, and he began working on the translation of Shakespeare's plays. They appeared in eight volumes 1797-1810. These translations show his gift of understanding a foreign work and rendering it into beautiful German.

After having lectured for two years on literature and art in Berlin, Schlegel became tutor to the children of Madame de Staél-Holstein, the widow of the Swedish ambassador to Paris. He accompanied the family on their travels to Italy, France, Sweden and Russia. In the spring of 1808 he gave a series of lectures in Vienna, which were published 1809-11 *Ueber dramatische Kunst und Literatur*. The English translation appeared in 1815 as "Lectures on Dramatic Art and Literature." From 1813-14 Schlegel worked as a press secretary to the Swedish crown-prince Bernadotte. He then stayed in Paris for some time, and he was introduced to the study of Sanskrit by Franz Bopp. In the winter of

1816/17 Schlegel continued these studies.

The first chair of Indology at a German university was offered to Schlegel, and he went to Bonn in 1818. He lectured on a number of subjects and endeavoured to introduce Indian studies. In 1819 he wrote *Ueber den gegenwaertigen Stand der indologischen Philologie* (On the present state of Indological philology). In this article he put forward his views on the importance of Indological research and the methods for improving it. In 1832 he published a book *Reflections sur l'etude des langues asiatiques* (Reflections on the study of Asiatic languages).

In 1820 Schlegel founded the journal "Indische Bibliothek"; he brought out nine numbers with articles and specimen translations. He contributed an article *Zur Geschichte des Elefanten* (On the history of the elephant) and reviewed books.

Schlegel realised that Indian types were necessary in order to print Indian books in the original. He had Devanagari types made in Paris and brought them to Bonn. The first book printed was the *Bhagavadgita* accompanied by a Latin translation by Schlegel. This critical edition was the first Sanskrit book printed on the continent of Europe. Schlegel's types were later copied in Paris and Berlin.

Schlegel had intended to edit the *Ramayana* in eight books, but only the first two kandas appeared in print in 1829 and 1838 together with a Latin translation. In collaboration with Ch. Lassen he edited the *Hitopadesha*. The text appeared in 1829, the *Commentarius criticus* in 1831. In these editions Schlegel made use of the methods evolved by classical philology and the text was rendered into beautiful Latin. He had also intended to write on comparative linguistics, but only the introduction "De studio Etymologico" was completed.

Schlegel died on 12.5.1845. H. T. Colebrooke, one of the founder members of the Royal Asiatic Society, wrote in a letter to H.H. Wilson: "... following the footsteps of Sir W. Jones we have with so little aid of collaborators and so little encouragement opened nearly every avenue and left it to foreigners who are taking up the clue we have furnished to complete the outlines we have sketched." One of these foreigners was W. v. Schlegel, and it was through his efforts that Bonn became one of the leading centres of Sanskrit studies. His work was ably continued by his pupil Christian Lassen.

FRIEDRICH SCHLEGEL

1772-1829



Schlegel was a writer and critic, the originator of many of the philosophical ideas which inspired the early Romantic movement. He cannot be considered an Indologist in the strict sense of the term, but his enthusiasm for India and the wisdom found in its scriptures led to the establishment of the first chair of Indology in Germany — held by his brother August Wilhelm von Schlegel.

Schlegel was born on 10.3.1772 in Hannover. He began to study law but soon turned to philosophy, art, and the classics, which he studied at Goettingen and Leipzig. In 1796 he joined his brother August Wilhelm in Jena. The brothers began to publish the quarterly "Athenaeum". It ran until 1800 and included contributions by leading thinkers of the time. For a brief period Schlegel was reader at Jena University, but a restless and difficult life followed.

In 1802 Schlegel went to Paris where he studied Sanskrit for two years. In the Paris library he found some Sanskrit manuscripts which had been donated by French missionaries. A prisoner of the Napoleonic wars, the British naval officer Alexander Hamilton, was the only person in Paris who knew Sanskrit, and Schlegel considered himself fortunate in having him as his teacher. Friedrich wrote to his brother August Wilhelm: "I not only improved my knowledge of Persian, but I have reached the great goal of being sure of Sanskrit. Within four months I will be able to read Sakontala, although I will still have to make use of the translation. It required great exertion, as it is very complicated, and it needed its own method of guesswork and labour, as I had to learn the elementaries without elementary books."

The results of his studies are laid down in a book *Ueber die Sprache und Weisheit der Indier. Ein Beitrag zur Begruendung der Alterthums-kunde* (On the Language and Wisdom of the Indians. A Contribution to the Foundation of Antiquarian Studies), Heidelberg 1808. The first book is entitled "On Language", the second "On Philosophy", the third "Historical Ideas". This work is considered the first attempt at Indo-

Germanic linguistics and the starting point of the study of Indian languages and comparative philology. In the first part of the book, Schlegel appears as the precursor of Fr. Bopp. In discussing Indian philosophy Schlegel considered the doctrine of emanation to be of great importance. In the third book Schlegel deals with the oldest migrations of people and the 'Indian colonies', as he called people with languages related to Indian languages. In the last chapter of the third book Schlegel discussed the purpose and relevance of the study of Indian language and literature. The study of Indian philosophy and Sanskrit literature was considered to lead to a deeper understanding of the human mind and to give access to the sources of language and religion and the spiritual life of mankind. In an appendix to the book, Schlegel published some metrical translations of Indian works: 1) "The beginning of Ramayon", 2) "Indian cosmogony from the first book of the laws of Monu", 3) "On the Bhagovatgita", and 4) "Extracts from the History of Sokuntala according to the Mahabharat".

Schlegel's book became the primary incentive for considering Indology as a worthwhile scholarly pursuit. Schlegel himself, however, did not continue his Indological studies. He became the ideological spokesman of the anti-Napoleonic movement for German liberation, and this qualified him for a post of court secretary in the Vienna chancellery and he took part in the Congress of Vienna as an Austrian councillor of legation. From 1812-13 he was editor of a journal "Deutsches Museum". Schlegel and his Jewish born wife had converted to the Roman Catholic Church, and Schlegel became editor of the right wing Catholic paper "Concordia". In 1828 Schlegel lectured at Dresden, and he died there on 12.1.1829.

The eldest of the Schlegel brothers, Carl August, had joined the British army and went to India with his regiment. Travelling in the company of General Sir John Dalling he wrote a book on the geography of India, which was never published. Carl August von Schlegel died in Madras in 1789.



FRIEDRICH RUECKERT

1788-1866

6

Rueckert was a German poet and Oriental scholar, whose skill as translator was remarkable. For Rueckert, poetry in all its tongues is only one language to the initiated ("Die Poesie in allen ihren Zungen ist dem Geweihten eine Sprache nur"). To know the poetry of a nation is to understand the spirit of that nation, and Rueckert thought that every verse he translated was a small step forward in promoting

understanding between East and West. That men should know about their aspirations, and to further friendship among the nations, is the aim of all his translations. ("Dass ueber ihrer Bildung Gang die Menschheit sich verstaend'ge, Dazu dient jeder Urweltklang, den ich verdeutschend baend'ge".)

Friedrich Rueckert was born on 16.5.1788 in Schweinfurt. He studied classical languages in Wuerzburg and Heidelberg and wrote a thesis "De idea philologia" which he submitted in 1811 to Jena University. A year later he left the university and devoted himself to writing poetry. During the Napoleonic wars he earned a name by his patriotic poems, and he also wrote sonnets.

Rueckert stayed for some time in Rome in 1817 and went to Vienna in 1818, where the Orientalist J. v. Hammer von Purgstall introduced him to Oriental studies. From that time onwards Rueckert's talents were employed in translating Oriental poetry. In 1826 Rueckert was appointed professor of Oriental languages in Erlangen, from 1841-1848 he read Arabic and Persian at Berlin University. After retiring from the university he settled at Neusess near Coburg where he stayed till his death on 31.1.1866.

Rueckert's first translation of forty four ghazals of the Persian mystic Jala ed din Rumi appeared in 1820. "Oestliche Rosen" (Oriental Roses), Leipzig 1822, was dedicated to Goethe, it was the result of his intensive study of Hafiz. Translations of the Makamat of Hariri were brought out in 1826 as "Die Verwandlungen des Abu Seid von Seruq" (The metamorphoses of Abu Seid of Seruq). Although Rueckert's

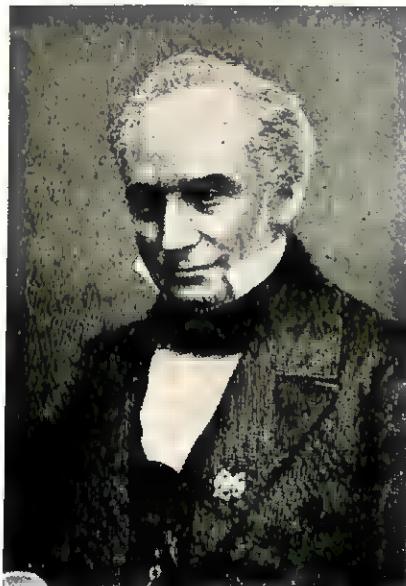
translation was free, he was able to convey the difficult style of these rhetorical anecdotes of the 12th cent. Arab poet Hafiri.

Rueckert had learnt Sanskrit by studying Ch. Wilkins' grammar; he considered himself a student of Franz Bopp, whom however he had met only when he was already fairly proficient in Sanskrit. On Bopp's instigation he wrote his first translation of a Sanskrit work *Nal und Damayanti*, Frankfurt 1828. Rueckert wrote many reviews of newly published texts to which he appended specimen translations. All his reviews and translations show a thorough philological study of the texts in question. Rueckert continually tried to improve his Sanskrit, and he was critical of his own achievements. He wrote about Sanskrit: "It is an extremely difficult language, and our generation will not yet master it, however critical we are towards ourselves and others." He was very critical of his own translation of *Achtunddreissig Liebesliedchen aus Amarusatakam* (Thirty eight love songs from Amarushatakam).

Rueckert's translation of the *Gitagovinda*, Bonn 1836, is a work of art itself, written in beautiful language, which comes very close to the original in spirit and form. In his *Brahmanische Erzaehlungen* (Brahmin stories), Leipzig 1839, he brought out free renderings of Indian legends from the epics: his translation of the Savitri episode is particularly noteworthy.

Apart from these translations he composed *Die Weisheit des Brahmanen* (The Wisdom of the Brahmin) in six volumes, Leipzig 1836-39. This work is a collection of verses, in which Rueckert expresses his own ideas; they show how deeply he had been influenced by Indian poetry.

A number of Rueckert's works were only published after his death, for although this versatile scholar was interested in writing and in research, he disliked corresponding with publishers. Metric translations from the Mababharata are contained in R. Boubergei's "Rueckert Studien", 1877. His son H. Rueckert edited "Rueckert Nachlese", I and II, 1867. Apart from several translations of Sanskrit works, a few verses from the Kurrall are found in this edition. H. Kreyenborg edited four of Rueckert's manuscripts: *Atharvaveda* 1923, *Amrilkais* 1924, *Hafis' Ghaseelen* 1926, and *Hellenis* 1927. As a translator of Oriental poetry, Rueckert is still unsurpassed in the mastery of form and beauty of language.



Bopp was the first to study the comparative grammar of Indo-European languages, thereby initiating a new era in linguistics. He did research in many languages and earned an enormous reputation as a scholar by demonstrating the relationship of the Indo-European languages. By studying comparative linguistics, in which Sanskrit played an important part, he encouraged further Indological studies.

He was the first German scholar to edit a Sanskrit text, *Nalopakhyanam*.

Bopp was born on 14.9.1791 at Mainz. He attended Grammar school at Aschaffenburg, where the Catholic philosopher K. J. Windischmann was his teacher. A lifelong friendship between teacher and pupil developed, and Bopp owed his interest in Oriental languages to Windischmann, of whom he said, he awakened higher aspirations in his students.

In 1812 Bopp went to Paris, where he first studied Arabic and Persian under Silvestre de Sacy, the most famous orientalist of that period. Bopp was interested in Indian languages, "but nobody teaches them and nobody studies them" he complained in a letter to Windischmann. It was not easy to take up Sanskrit studies, as there was little material only and no pandits to help. For this reason, European scholars studied texts which had been edited and commented upon in India. Bopp attempted to learn by reading, and he wrote that he read the whole *Ramayana* without the help of a dictionary (Wilson's Sanskrit-English Dictionary appeared only in 1819 and was very expensive). The result of Bopp's endeavours was a book *Ueber das Konjugationssystem der Sanskritsprache in Vergleichung mit jenen der griechischen, lateinischen persischen und germanischen Sprache. Nebst Episoden des Ramayan und Mahabharat in genauen metrischen Uebersetzungen aus dem Originaltext und einigen Abschnitten aus den Vedas. Herausgegeben und mit einer Vorerinnerung begleitet von K. J. Windischmann*, Frankfurt 1816. The object of Bopp's researches was to trace the common origin of the grammatical forms of inflections of Sanskrit, Persian, Greek, Latin, and

German. Other scholars before Bopp had already noted some affinities between Sanskrit and other languages, but it is Bopp's merit that he showed the relationship convincingly and methodically. By a historical analysis of the grammatical forms as applied to the verb, he furnished the first trustworthy materials for a history of the languages compared. This first book of Bopp's, written when he was 25 years of age, was greatly acclaimed in France and Germany.

Bopp went to London in 1818, assisted financially by the crown-prince, later King Ludwig of Bavaria. He brought out *Nalus, Carmen sanscriticum e Mahabharate* in 1819 (Nala, a Sanskrit poem from the Mahabharata — Sanskrit text, Latin translation and notes). He had made use of one Paris manuscript and five others from London. This edition was considered very important, as the only Sanskrit book printed in Europe, Wilkins' *Hipotadesa*, was out of print. Bopp's edition was a favourite text for beginners and has been included in several anthologies, e.g. by G. Buehler in his "Third Book of Sanskrit", Bombay 1877.

In the "Annals of Oriental Literature", London 1820, Bopp brought out an essay entitled *Analytical Comparison of the Sanskrit, Greek, Latin and Teutonic Languages, showing the original identity of their grammatical structure*. In this work he extended to all parts of the grammar what he had done in his first book to the verb alone.

In the winter of 1820 Bopp went to Goettingen University, where the philosophical faculty conferred on him the doctorate honoris causae. A year later he went to Berlin, where he associated with Wilhelm von Humboldt, who had studied Sanskrit with Bopp in London. Convinced of the importance of Sanskrit, Humboldt was instrumental in obtaining the chair of Sanskrit at the Berlin University for Bopp. In 1822 Bopp was elected member of the Royal Prussian Academy. Bopp was first senior lecturer, from 1825 onwards full professor at Berlin, where he stayed till his death on 23.10.1867.

While in Berlin he brought out a Sanskrit Grammar *Ausfuehrliches Lehrgebaeude der Sanskritsprache* (Concise Compendium of the Sanskrit Language) 1827, on which he had been engaged since 1821. At the same time he compiled a *Sanskrit-Latin Glossary*, 1830, in which, more especially in the second and third editions, 1847 and 1867, account was also taken of the cognate languages. His chief activity however centered on the elaboration of his Comparative Grammar, which appeared in six parts 1833-1852 as *Vergleichende Grammatik des Sanskrit, Zend, Griechischen, Lateinischen, Litauischen, Altslawischen, Gothicen und Deutschen* (Comparative Grammar of Sanskrit, Zend, Greek, Latin, Lithuanian, Old Slavonian, Gothic, and German). The English translation by E. B. Eastwick appeared in 1856. Two other essays on the numerals in Sanskrit and Zend appeared also in 1856. Old Slavonian began to take its stand

among the languages compared from the second part onward. Bopp revised the Comparative Grammar for the second edition (1856-61) and also included Armenian. Bopp also lectured on the language of the ancient Prussians, the Celtic languages, and Albanian. These lectures were brought out as monographs by the Prussian Academy in 1833, 1839 and 1854. Bopp's book *Vergleichendes Accentuationssystem nebst einer gedraengten Darstellung des Sanskrit und Griechischen* (Comparison of the System of Accentuation together with a Concise Description of Sanskrit and Greek), Berlin 1854 showed that the accents in Greek and Latin are often similar. Bopp's attempts to compare the Malayan and Polynesian languages as well as the Caucasian ones with the Indo-European languages were not accepted by scholars.

PETER VON BOHLEN
1796-1840

Peter von Bohlen belongs to the old school of Indologists. His book *Das Alte Indien mit besonderer Berücksichtigung Aegyptens* (Ancient India with special Reference to Egypt) is a monumental work in two volumes, in which the author deals with all aspects of Indian culture. More recent research has superseded this work, but it still has a certain historical value.

Peter von Bohlen was born on 13.3.1796 in a village in Friesland, where his father was a poor farmer. The boy showing signs of talent, a clergyman helped in his education. Von Bohlen became an orphan at an early age, and he led an adventurous life, working as a farmhand, then as an apprentice to a tailormaster. Later he was groom of a French general, boatman, waiter in a restaurant, and finally assistant shopkeeper. In 1817 he gained admittance to a Secondary school in Hamburg. Already as a student in that institution he learned Hebrew, Arabic, and Persian, and he compiled a catalogue of Arabic and Persian manuscripts in the Municipal Library in Hamburg. In 1821 he left school and received a grant to study theology and Oriental languages at Halle. A year later he went to Bonn, where he took up Sanskrit studies with A. W. v. Schlegel and Franz Bopp. Sanskrit appealed more to Bohlen's antiquarian interests than Arabic. Fr. Bopp taught him grammar, but von Bohlen admitted that he did not like grammar and that "a lack of exact grammatical knowledge was a weakness inherent in my work".

In 1825 von Bohlen was appointed lecturer for Arabic, Persian, and Sanskrit at Koenigsberg, and three years later he became full professor.

Von Bohlen dedicated his book on the cultural history of India to his two teachers Schlegel and Bopp. For his chapter on history, he consulted ancient Greek historians as well as reports by travellers which were new at his time, but which are forgotten now. The author compared India with ancient Egypt, because he thought there was a cultural connection in ancient times, Egypt being at the receiving end. The



chapter on Religion and Cult contains very scanty references to the Vedic period, and the author had hardly any sources for the original teachings of the Buddha at his disposal. Manu's law book was his main source for the passage on Indian law. Von Bohlen made use of those Sanskrit texts which were easily available at the time; most of ancient Indian literature became known in Europe fully only after von Bohlen's death.

Peter von Bohlen also edited some texts, e.g. *Die Sprueche des Bhartrhari, aus dem Sanskrit metrisch uebertragen* (The Sayings of Bhartrihari, metrically translated from the Sanskrit), Hamburg 1835, and *Ritusamhara, id est tempestatum cyclus, carmen Sanskritum Kalidaso adscriptum* (Ritusamhara, the cycle of seasons, a Sanskrit poem ascribed to Kalidasa), Leipzig 1840. Some of Bohlen's contemporaries were critical of his work, but Christian Lassen praised it as a very useful enrichment of Sanskrit studies, and Bopp thought it would be useful to every Indian philologist.

On a journey to England, von Bohlen contracted a disease of the chest on account of which he was pensioned two years later in 1839. He left Koenigsberg for Halle, where he died on 6.2.1840.

Bohlen's autobiography was edited by J. Voigt, Koenigsberg 1841.

CHRISTIAN LASSEN

1800-1876

9

Lassen, ■ Norwegian by birth, settled in Germany and became the successor of A. W. von Schlegel in Bonn. He edited ■ number of texts and was one of the first to devote himself to Prakrit and Pali studies. He is best known for his monumental book on Indian Antiquities, in which he combined the results of philological and antiquarian studies. Although outdated, much useful information is still found in this work.



Christian Lassen was born on 22.10.1800 in Bergen, Norway, where his father was a customs official. He attended school in Bergen and Christiania. After his father's death in 1818 Lassen's mother settled in Hamburg, and Christian Lassen visited Heidelberg and Bonn universities. He received ■ scholarship to go to Paris and London in order to collate the *Ramayana* manuscripts for A. W. von Schlegel. In these three years he spent abroad, he found time and opportunity to pursue his own studies as well. He made friends with the French scholar E. Burnouf, and they brought out ■ book on the Pali language together, "Essai sur le Pali ou langue sacree de la presqu'ile au de'a du Gange", Paris 1826.

Lassen qualified as a university professor with a thesis written in Latin *Commentatio geographica atque historica de Pentapotamia Indica* (Geographical and Historical Notes on the Indian Punjab), Bonn 1827. This book deals with the ancient geography and history of the Punjab found in Greek and Indian authors. Years later, he discussed the notices found in ancient authors on the island of Ceylon *Dissertatio de insula Taprobane veteribus cognita*, Bonn 1842.

In 1830 Lassen got a lectureship, and in 1840 he was appointed full professor in Bonn. His eyesight had always been bad and towards the end of his life he was almost blind. He retired from the university in 1868 and died on 8.5.1876 in Bonn.

Together with A. W. von Schlegel, Lassen edited the *Hitopadesha* with its commentary. He also edited the first act of Bhavabhuti's *Mala-*

timadhava. He edited and translated the Sankhyakarikas under the title *Gymnosophista sive Indicae Philosophiae Documenta*, Bonn 1832. He also brought out an edition of Jayadeva's *Gitagovinda*, which he called a lyrical drama. In Lassen's opinion Indian drama developed out of the recitation of similar lyrical compositions in olden times. Lassen's edition was based on London manuscripts of the text and the commentaries, it was accompanied by a Latin translation.

An anthology of Sanskrit texts with glossary, meant for beginners appeared in 1838, *Anthologia sanscritica glossario instructa*. Lassen, Rawlinson and Burnouf had been working on the decipherment of Persian cuneiform inscriptions. Lassen was the first to bring out the result of his studies "Die altpersischen Keilinschriften von Persepolis. Entzifferung des Alphabets und Erklaerung des Inhalts" (The ancient Iranian Cuneiform inscriptions of Persepolis. Decipherment of the Alphabet and Explanation of the Contents), Bonn 1836. The German scholar Grotfend had already deciphered some words of these cuneiform texts. Basing his studies on these preliminary findings and working on the assumption that the text might contain the names of the peoples inhabiting the ancient Iranian empire, Lassen was able to decipher this cuneiform script. Burnouf's work on the same subject appeared only a month later.

While working in Paris, Lassen had already planned to write a Prakrit grammar; it appeared in print ten years later: *Institutiones linguae Prakriticae*, Bonn 1837. It is the result of ten year's study and was a valuable contribution to linguistics. This Prakrit Grammar contains long extracts of Vararuci's *Prakritaprakasha*, and it helped to put Prakrit studies on a firm basis.

For seven years, from 1842-50 Lassen edited the "Zeitschrift fuer die Kunde des Morgenlandes" (Journal of Oriental Studies) which is still being published today. Lassen contributed several articles *Beitraege zur Kunde des Indischen Alterthums aus dem Mahabharata* (Contributions to the Knowledge of Indian Antiquity) and *Untersuchungen ueber die ethnographische Stellung der Voelker im Westen Indiens* (Research on the Ethnography of Western India). In the latter article he discussed the Baluchs and the Brahuis and their languages.

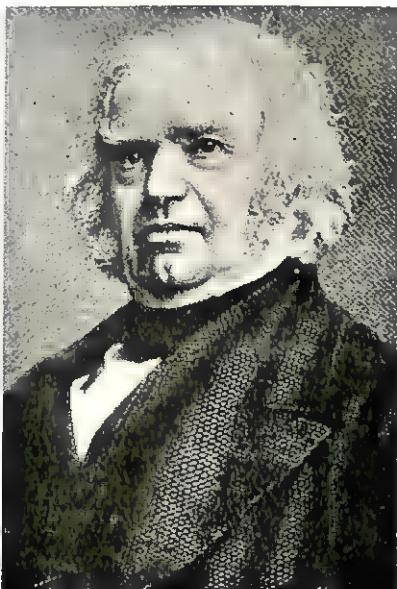
A book *Zur Geschichte der griechischen und indoskythischen Koenige in Baktrien, Kabul und Indien durch Entzifferung der altkabulischen Legenden auf ihren Muenzen* (On the History of the Greek and Indo-Scythian Kings in Bactria, Kabul, and India based on the decipherment of the ancient Kabuli legends on their coins) appeared in Bonn 1838.

Lassen's historical research culminated in his *Indische Alterthums-kunde* (Indian Antiquities), which appeared in four volumes, Bonn 1847-1861. The first book, in the first half of the first volume, describes

geography; the second book is entitled "History", it begins in the second half of the first volume and continues through the rest of the publication.

As the "Antiquities" have no indices, they have not been made use of as extensively as they deserve. The "History" is preceded by an ethnography, which the author included the peoples of the Indian archipelago and Further India. The first period of Indian history is based on the Epics, the Puranas and the Lawbook of Manu. Of the ancient Aryans Lassen says: "Their historical importance lies in the fact that they spread culture like no other people in the Orient". His chapter on the origin of castes is an original contribution and shows the influence of the archaeological trend in comparative linguistics.

The second volume is devoted to the history from Buddha's time till the Valabhi and younger Gupta dynasty. The volume also contains a history of trade and a cultural history of the period in question. The chapter on Buddhism is based on notices by scholars like Burnouf, Turnour and others, who studied Chinese, Tibetan, Nepalese, and Pali sources. For Alexander's campaign in India, Greek and Roman authors were available, for Ashoka his own edicts. The third volume contains the political history of Northern India up to the Muslim conquest, the fourth is made up of the history of Eastern and Southern India. Lassen not only discussed the political events but also the cultural events of the periods concerned. His great achievement was to have collected everything known about India in many publications of different scholars and to have combined it into a whole, enriched by criticism and his own research.



AUGUST POTT
1802-1887

10

Pott studied Indo-European languages; his etymological researches were considered to complement Fr. Bopp's work. In addition to this he is regarded as a pioneer in the field of the gipsy language.

August Friedrich Pott was born on 14.9.1802 in Nettlerede near Hanover as the son of the village clergyman. He took up the study of theology at Goettingen University in 1821, but he also attended lec-

tures on languages and natural sciences. Four years later he obtained a post as a teacher in Celle, but he still found time to write a thesis in Latin *De relationibus quae praepositionibus in linguis denotantur* (On the relation of words indicated by prepositions), Celle 1827. Pott left Celle in order to attend Fr. Bopp's lectures in Berlin. In 1830 he qualified to become a university professor. His book *Etymologische Forschungen auf dem Gebiet der indogermanischen Sprachen mit besonderem Bezug auf die Lautumwandlung im Sanskrit, Griechischen, Lateinischen, Litauischen und Gothicen*, 1833 (Etymological Researches with special regard to phonetic changes in Sanskrit, Greek, Latin, Lithuanian, and Gothic) was received with great interest. The second volume followed three years later. These two books were taken to complement Fr. Bopp's Comparative Grammar. Already in 1836 Pott was made associate professor in Halle, 1838 he obtained full professorship at Halle university, which he held for half a century. He died in Halle on 5.7.1887.

Pott continued his etymological studies, but took interest in other studies as well. He contributed articles to the liberal "Deutsches Jahrbuch" and wrote reviews for literary journals.

Among Pott's publications in the field of Indo-European and etymological studies is a two volume work written in Latin on the status of Lithuanian and Prussian among the Slavonic language, *De Lituano-Borussicae in slavicis letticisque linguis principatu*, Halle 1837-42. Pott extended etymological studies to proper names, discussing the problem of the concept on which words are based. These studies resulted in a book *Die Personennamen insbesondere die Familiennamen und ihre*

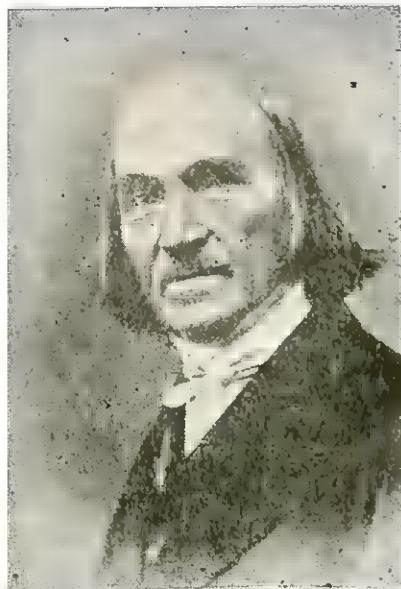
Entstehungsarten, auch unter Berücksichtigung der Ortsnamen (Names of Persons, in particular Family Names and their Mode of Origin taking Place Names into Consideration), Leipzig 1853, reprint 1968. He contributed papers on *Altpersische Eigennamen* (Old Iranian Proper Names) and on *Eigennamen in ihrem Unterschied von Appellativen und mit der Namengebung verbundener Glaube und Sitte* (Proper names as contrasted to Appellatives as well as beliefs and customs pertaining to name giving) to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (Journal of the German Oriental Society) vol. XXIV. To complement his etymological research he wrote *Ueber die Mannichfaltigkeit des sprachlichen Ausdrucks nach Laut und Begriff* (On the Diversity of linguistic Expression in Sound and Meaning). In this paper which appeared in Steinthal's linguistic journal he discussed synonyms according to their meaning. Pott's *Wurzelwoerterbuch der indogermanischen Sprachen*, Detmold 1859-1876 in nine volumes, is an outcome of his etymological studies.

Disagreeing with the views expressed by Count Gobineau in his "The Inequality of Human Races" Pott wrote *Die Ungleichheit menschlicher Rassen, hauptsächlich vom sprachwissenschaftlichen Standpunkt* (The Inequality of Races from the point of view of Linguistics), Lemgo 1856.

Pott reedited Humboldt's "Ueber die Verschiedenheit des menschlichen Sprachbaus" (The Heterogeneity of Languages), 1876, and prefaced it with a lengthy essay on *Wilhelm von Humboldt und die Sprachwissenschaft* (Wilhelm von Humboldt and Linguistics). Humboldt had considered the study of grammatical forms in all languages one of the tasks of researchers in comparative grammar. Taking up this suggestion, Pott wrote a treatise *Grammatisches Geschlecht* (On Gender) and *Die quinaere und vigesimal Zählmethode bei Völkern aller Weltteile* (The quinary and vigesimal method of computation of peoples from all continents), Halle 1847, reprint 1968.

Pott's interest was not confined to Indo-European languages. He discussed the relationship between the Kaffer and Kongo languages, the Kihiau language, the languages of South Africa as well as languages of Central and Western Africa in the Journal of the German Oriental Society.

Pott's *Die Zigeuner in Europa und Asien, ethnologisch linguistische Untersuchungen vornehmlich ihrer Herkunft und Sprache nach gedruckten und ungedruckten Quellen* (The gypsies in Europe and Asia, an ethnological linguistic Study, mainly into their origin and language according to printed and unprinted sources), Halle 1844/45, has retained its importance up to now and was reprinted in 1964. It continues to be the source of all gipsy language research.



HEINRICH EWALD
1803-1875

11

Ewald was one of the foremost German theologians and orientalists of the 19th century; he was the greatest among those who devoted their attention to the whole of the Orient. His main interest lay in Hebrew and Arabic studies, but he had a good command of Sanskrit as well.

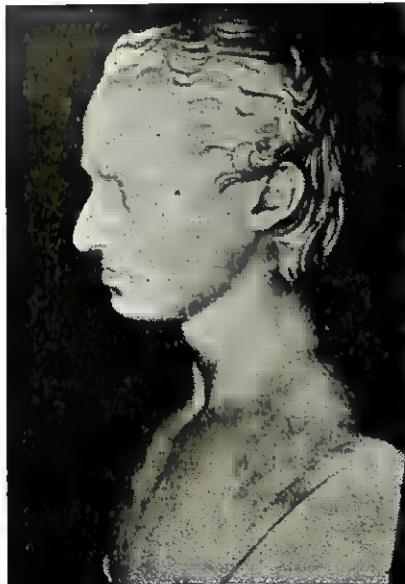
Georg Heinrich August Ewald was born at Goettingen on 16.11. 1803 as the son of a poor weaver. Several professors having taken notice of the boy's extraordinary talents, he was given a scholarship to attend a high school and later, from 1820-22, the university of his native town. After having worked as a teacher he was appointed associate professor in 1827 and full professor in 1831. Two years later, Ewald and six of his colleagues (the famous "Goettingen Seven") signed a formal protest against the abolition of the liberal constitution of Hanover of 1833. The seven professors were all expelled from the university. Ewald received a call to Tuebingen in 1838. He taught there for several years and published some of his most important works during that period. In 1847 he returned to Goettingen, after the restoration of the liberal constitution.

The chief crisis in his life arose out of the political events of 1866. His loyalty to the king of Hannover would not permit him to take an oath of allegiance to the king of Prussia, who had annexed the kingdom and deposed the king. Ewald was therefore retired from the faculty in 1867. The violent tone of some of his printed manifestos led to his being deprived of the right to lecture, ordinarily held by retired professors. He was indicted in 1869 but was acquitted. On three occasions he was elected member of the North German and German parliaments by the city of Hannover. On June 1874 he was found guilty of a libel on prince Bismarck. He died on 4.5.1875.

Ewald's publications on the prophetic and poetic books of the Old Testament, his Hebrew grammar, and his History of Israel are among

his most important works. He left an abiding mark as an exegete and biblical critic as well as a grammarian.

As compared with his works in the field of Semitic studies his Indological publications are less important. In 1827 he brought out a paper *Ueber aeltere Sanskrit Metra* (On older Sanskrit metres). He contributed several articles to the "Zeitschrift fuer die Kunde des Morgenlandes" (Journal of Oriental Studies), edited by Christian Lassen. He dealt with the Afghan or Pushto language which he thought was not Semitic. While at Tuebingen he wrote a first report *Ueber die Indischen Handschriften der Universitaetsbibliothek Tuebingen* (On Indian manuscripts at the university library at Tuebingen). This was a small collection of Sanskrit manuscripts in Bengali script donated to the library by the missionary Dr. J. Haeberlin. Ewald also made use of this collection for three papers, *Kalidasa's Shrutabodha* (a small text on metrics ascribed to Kalidasa), *Das indische Gedicht vom Vogel Tschataka* (The Indian poem on the bird Jataka) and *Das Bhagavata Purana nach Burnoufs Ausgabe und der Tuebinger Handschrift* (The Bhagavata Purana according to Burnouf's edition and the Tuebingen manuscript). All three papers were published in the Journal of Oriental Studies.



FRIEDRICH ROSEN 1805-1837

12

Friedrich Rosen was one of the first European scholars to take up Vedic studies. It was his intention to publish the whole text of the Rig-veda with a translation, explanatory notes and a word index, but his early death prevented the completion of this work, and only the first book was published. Nevertheless, Rosen paved the way for later scholars, and a contemporary said of him that during the last ten years of

Rosen's life no important Oriental publication was projected on the continent to which he did not contribute, either by his advice or by the supply of materials.

Friedrich Rosen was born at Hannover on 2.9.1805. He received his early education from his father Friedrich Ballhorn-Rosen, a legal writer. He later visited the gymnasium at Goettingen, and in 1822 he entered Leipzig University. He began with reading theology and law, but later devoted his work to Oriental languages. On a visit to his father's home he became acquainted with Sanskrit texts — Ballhorn-Rosen read the Mahabharata with his children. In 1824 Rosen decided to go to Berlin in order to study Sanskrit with Franz Bopp. Rosen's thesis appeared in 1826, *Corporis radicum Sanscritarum prolusio* (Specimen of the chief Sanskrit roots). It was followed a year later by *Radices Sanscritae* (Sanskrit Roots). This book is based on root classifications of Sanskrit grammarians. Rosen arranged the verb roots in alphabetical order and explained them using examples culled from the then known Sanskrit literature. This book was an important preliminary work for a Sanskrit dictionary and stimulated not only Sanskrit but Indo-European studies as well.

In 1827 Rosen went to Paris in order to continue his studies under Silvestre de Sacy. In the same year he received an invitation to fill the chair of Oriental languages at the University College of London, which had been founded in 1826 and was opened for studies in 1828. In a letter to the mother of his friend Felix Mendelssohn, the composer, he discussed the question why he, a German, was offered a professorship in

London where there were so many people who had been to India and knew Indian languages. The reason is, he explained, that most orientalists are people who have lived in India for a long time and have become rich, and they would not like to take up the grammar books of the languages they have spoken for so long. He added that all educated Englishmen at that time were favourably disposed towards German literature and learning.

For two years Rosen gave practical elementary courses in Persian, Arabic and Hindustani. A Sanskrit course gave him greater satisfaction, but above all he was happy to study the rich treasures of Sanskrit manuscripts he found in London. Rosen thought that the character and genius of Indian language and literature could only be completely understood by tracing them back to the earliest periods, to which the Vedas belong and he conceived the plan to edit and translate the Rigveda. In 1830 he issued his *Rigvedae Specimen*, in which he published seven hymns. In July 1830 Rosen resigned the professorship at University College and endeavoured to make an income by giving German lessons. He revised the volume on "The Hindoos" for the Library of Entertaining Knowledge, to which he contributed an original article on Indian literature. He also edited Haughton's "Bengali and Sanskrit Dictionary". On the advice of Thomas Colebrooke, who had been attracted by Rosen's remarkable gift for languages, Rosen brought out in 1831 *The Algebra of Mohammed ben Musa*, edited and translated. This is the oldest work in Arabic on mathematics and it shows that the Arabs borrowed algebra from India. Rosen also prepared an edition of the biographical dictionary of Ibn Khallikan and a book on Indian law. Both were not published because of his early death.

While thus working to maintain himself, Rosen never lost sight of his plan to produce something monumental in Sanskrit scholarship. In his spare time he was devoted to preparing the text edition and translation into Latin of the Rigveda. He made use of two Rigveda manuscripts and he had Sayanas commentary at his disposal. He found Panini's grammar and Yaska's etymology useful for the explanation of difficult words. He meant to write a preface on the life and religion of the early Vedic period but he had not begun to do so when he died on 12.9.1837 in London. Just before his death, he had helped to edit the "Miscellaneous Essays" of H. T. Colebrooke and he was also assisting in the preparation of the Catalogue of the Syriac manuscripts in the British Museum and in the "Catalogue of Sir R. Chamber's Sanskrit Manuscripts."

Rosen's work on the Rigveda *Rigveda Sanhita. Liber Primus* (Rigveda Sanhita first book) was published after Rosen's death in 1838 in an imperfect state. The text and the Latin translation of the first

book were complete; of the notes only a fourth part were in a finished state. This edition was reprinted by the Johnson Reprint Corporation New York and London 1968. The remainder of the Notes and a word index were found among Rosen's papers; they were entrusted to Christian Lassen, but were never printed.

HANS ROER
1805-1866

13



Roer made a name for himself on account of his research in Indian philosophy. His knowledge of philosophy and philology enabled him to bring out a number of valuable editions of philosophical texts.

Johann Heinrich Eduard Roer was born on 26.10.1805 in Braunschweig. He studied philosophy in Koenigsberg and qualified as a university professor in Berlin in 1833. He read philosophy for four years and published books on Spinoza and on metaphysics. As he became interested in Indian literature and philosophy, he studied Sanskrit with Fr. Bopp in Berlin. He then entered the services of the East India Company and went to Calcutta in 1839. In 1841 he was appointed librarian of the Asiatic Society of Bengal, and he became secretary of the Linguistic Department in 1847. He wrote several treatises for the "Journal of the Asiatic Society of Bengal". He translated Chr. Lassen's History of the Greek and Indo-Scythian Kings and contributed *Bhascarae Acharyae Siddhanta Shiromani sic dicti operis pars tertia, Ganitadhyam, siva astronomium continens, latine vertit*, 1844, a Latin translation of the third part of Bhaskara's Siddhantashiromani, which is called Ganitadhyaya and deals with astronomy. *Vedantasara, or Essence of the Veda, an introduction into the Vedanta philosophy by Sadananda Parivrajakacharya, translated from the original Sanskrit* appeared in 1845.

From 1847 onwards Roer was editor of the series "Bibliotheca Indica". This was a collection of texts, mainly in Sanskrit, concerning Indian subjects, which were published by the Asiatic Society of Bengal. Roer edited 33 texts. The first edition he planned was that of the Rigveda, not knowing that Max Mueller at Oxford was working on the same project. Only the first parts, which were ready for the press were published, *The first two lectures of the Samhita of the Rigveda, with the commentary of Madhavacharya and an English translation of the text*, Calcutta 1849. On Roer's suggestion the Asiatic Society decided to

publish the Upanishads, together with Shankara's commentary. Roer's previous study of philosophy came in very useful. In a letter to A. Weber he wrote: "Although the philological frame is very important, it is the philosophy of the Hindus which interests me most in Sanskrit, literature, and it has been my chief aim to bring about a better understanding of the same." Roer called the Upanishads "sublime emanations of the human mind" and Shankara's commentary "a shining example of comprehensive erudition, patient research and philosophical acumen of the ancient Hindus". The following Upanishads were published by Roer in the "Bibliotheca Indica": The Brihad Aranyaka Upanishad, 1849; The Brihad Aranya Upanishad and the commentary of Shankara Acharya on its first chapter translated from the original Sanskrit, 1856; The Chandogya Upanishad, 1850; The Taittariya and Aittareya Upanishads with the commentary of Shankara Acharya and the gloss of Ananda Giri, and The Swetasvara Upanishad with the commentary of Shankara Acharya, 1850; The Isa, Kena, Katha, Prasna, Munda, Mandukya Upanishads with the commentary of Shankara Acharya and the gloss of Ananda Giri, 1850. The translation of the latter upanishads appeared in 1853. Roer edited and translated the Bhasapariccheda, a compendium of Nyaya philosophy, "Division of the categories of the Nyaya philosophy, with a commentary by Viswanatha Panchanana", 1850. He edited the Sahityadrapana or mirror of composition, a treatise on literary criticism; the text was translated into English by J. R. Ballantyne. The Uttara Naishadacarita by Sri Harsha with the commentary of Narayana, 1855, was edited by Roer. Together with E. B. Cowell he worked on The Sanhita of the Black Yajurveda, with the commentary of Madhava Acharya, Calcutta 1860. Roer brought out a Bengali translation of Lamb's Tales from Shakespeare, and Hindu Law and Judicature from the Dharma Sastra of Yajnavalkya in English with explanatory notes and introduction by E. Roer and W. A. Montrou, Calcutta/London 1859.

Roer fell ill and had to leave India in 1861 after 22 years stay. He spent the rest of his life in his home town, Braunschweig, devoting himself to scholarly pursuits. A treatise on Vaishesika Philosophy, *Die Lehrsprueche der Vaishesika Philosophie von Kanada* was published posthumously in the Journal of the German Society for Oriental Studies. Roer died in Braunschweig on 17.3.1866.



Brockhaus specialised in Indian narrative literature and drama. He is best known for his edition of the *Kathasaritsagara* by which he furnished a wealth of material for comparative folklore.

Hermann Brockhaus was born on 28.1.1806 in Amsterdam, where his father had established a publishing house. This was shifted to Leipzig in 1818 (now working in Wiesbaden). Brockhaus studied Oriental languages in Leipzig, Goettingen and Bonn. From 1829-1835 he travelled to Copenhagen, Paris and London to continue his studies. After his return to Germany the doctorate was conferred on him in 1838 for a thesis *Gruendung der Stadt Pataliputra und Geschichte der Upakosa* (Foundation of the city of Pataliputra and History of Upakosa). In 1839 he was appointed associate professor in Jena, and in 1841 he became full professor at Leipzig university. He stayed in Leipzig till his death on 5.1.1877.

Brockhaus first became known for his edition of *Prabodha Chandrodaya*, Leipzig 1835, thus making the first allegorical Sanskrit poem known to the West. This edition was accompanied by a Latin translation. Brockhaus was inspired to edit the *Kathasaritsagara* by Sylvestre de Sacy's "deep research on the fables of Bidpai which pointed to India as the original home of these ingenious fables." The first part of Brockhaus' publication appeared under the title *Katha Sarit Sagara, Die Maerchensammlung des Sri Somadeva Bhatta aus Kashmir, Erstes bis Fuenftes Buch, Sanskrit und Deutsch*, Leipzig and Paris 1839. Brockhaus himself was aware that his edition must contain a number of errors, as he only had manuscripts of the text, but none of the commentaries at his disposal, nor did he enjoy the help of an Indian pandit. The other books of the *Kathasaritsagara* were published by Brockhaus in Leipzig in 1862 and 1866 in the journal of the German Oriental Society.

Brockhaus also took an interest in Indian science, as two papers of his show: *Zur Geschichte des indischen Zifffersystems* (On the History of the Indian System of Numbers) in "Zeitschrift fuer die Kunde des Morgenlandes", 1842, and *Ueber die Algebra des Bhaskara* (On the Algebra of Bhaskara) in the Proceedings of the Royal Saxonian Society for Sciences, 1852. In the preface to the Algebra of Bhaskara he wrote: "The period of amateurs has passed, exact science claims its due, and I think in this sphere a great amount of unused material for the history of the development of the human mind is to be had in India."

Another article submitted to the Saxonian Academy was *Ueber die Chandomanjari (der Bluetenzweig der Metra) von Gangadasa* (On the Chandomanjari, the cluster of flowers of metres, by Gangadasa), 1854, and Brockhaus wrote a number of papers devoted to subjects pertaining to the Kathasaritsagara, which furthered the study of comparative folklore. In a treatise *Ueber den Druck sanskritischer Werke in lateinischen Buchstaben* (On printing Sanskrit books with Latin letters), 1841, Brockhaus argued that a clear transcription based on scholarly principles would enable printers to do without the expensive Devanagari types. This suggestion was taken up by other scholars like T. Aufrecht and H. G. Grassmann who used the Latin alphabet for Sanskrit texts.

Brockhaus not only edited Sanskrit texts, he also brought out *Vendidad Sade, Die heiligen Schriften Zoroasters* (Vendidad Sade. The Holy Scriptures of Zoroaster), 1850, and *Lieder des Hafiz, Persisch mit dem Kommentar des Saadi* (The Songs of Hafiz, Persian text with the Commentary of Saadi), in three volumes, 1854-1860.

Stenzler is known for his careful and conscientious editions of several Sanskrit texts, for his studies on Indian law and above all for his Sanskrit Grammar, which is still the standard book for beginners at German universities. It has been used by generations of Indologists, and the seventeenth edition was printed in 1980.

Adolf Friedrich Stenzler was born on 9.7.1807 at Wolgast. He went to Greifswald in 1826 to study Theology, Arabic and Persian. A year later he went to Berlin, where Franz Bopp introduced him to Sanskrit and Comparative Grammar. After studying one year in Bonn, he obtained his doctorate for his dissertation *Brahma Vaivarta Purana Specimen*, Berlin 1829. This work is an edition of two chapters of the Brahma Vaivarta Purana, together with a Latin translation and mythological and critical observations. In Paris he translated the *Savitri* episode of the Mahabharata, which was published in 1841. He then went to London, where he studied the manuscripts of the East India House, and in 1832 he brought out *Raghuvamsa, Kalidasae Carmen, Sanskrite et Latine* (*Raghuvamsa*, a poem by Kalidasa, Sanskrit text and Latin translation). In 1833 Stenzler was appointed associate professor of Oriental languages in Breslau. As his salary was not sufficient to make a living, he worked in the university library to supplement his income for nearly forty years. In 1847 Stenzler was appointed full professor in Breslau. He died there on 27.2.1877.

Stenzler's second edition of a Sanskrit text appeared in 1838, *Kumara-sambhava*, and in 1847 he brought out Shudraka's *Mricchakathika*, the little clay cart. This edition later served as the basis for R. Pischel's Prakrit Grammar, as Stenzler had given clear definitions of the various dialects used in the play; it was considered a model for later scholars. Stenzler's edition of *Meghaduta*, Breslau 1874, was intended mostly for students.

Stenzler was the first to realise the value of indigenous Sanskrit



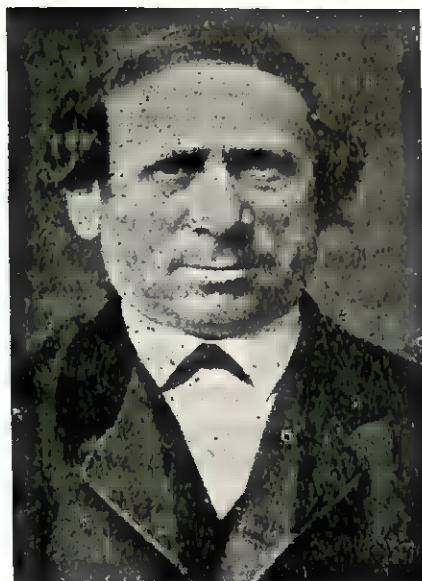
lexicography, and he made use of it in all his editions. After an extensive study of these works he brought out in 1847 *De lexicographiae Sanskritae principiis* (On the origin of Sanskrit lexicography).

In later years Stenzler devoted his main interest to Dharmashastra studies. His first work in this field was *Juris Criminalis veterum Indorum Specimen* (Specimen of the criminal law of the ancient Indians), Breslau 1842. It was followed by the edition and translation of Yajnavalkya's law book, Berlin and London 1849. In A. Weber's "Indische Studien" (I) Stenzler gave a concise survey of Indian literature on legal matters, and he wrote on Indian ordeals in the "Zeitschrift der Deutschen Morgenlaendischen Gesellschaft". Stenzler stressed the importance of Vijñeshvara's commentary *Mitakshara* in the interpretation of Indian law. By comparing Manu with Yajnavalkya he laid the foundation for comparative studies in Indian law. Stenzler thought that the Indian law books in their present form dated from the 2nd cent. A.D. and not, as A. W. von Schlegel maintained, from the 7th cent. B.C. Stenzler's view that the lawbooks were derived from the Grihya-utras is no longer accepted. In 1864 he started to publish these texts: *Grihyasutrani, Indische Hausregeln, Sanskrit und Deutsch* (Grihyasutrani, Indian rules for family life, Sanskrit text and German translation). The first of these texts was Asvalayana's, it was followed by an edition of Paraskara's *Grihyasutra* in 1876. In 1886 Stenzler published a glossary to the *Grihyasutras* of Asvalayana, Paraskara, Shankayana, and Gobila.

Stenzler also contributed an article *Zur Geschichte der Indischen Medizin* (On the history of Indian medicine) to the journal "Janus".

The greatest contribution Stenzler made to Sanskrit studies in Germany was through his grammar, *Elementarbuch der Sanskritsprache*, the first edition of which appeared in 1868. Four other editions followed in Stenzler's lifetime, the 17th edition was printed in 1980. Stenzler used the profits he made through the sale of this book to institute a trust, the aim of which was to give a stipend to needy students of Indology.

THEODOR BENFEY
1809-1881



Benfey was a versatile scholar, who combined Sanskrit philology and linguistics in a unique way. He has over 400 publications to his credit, the best known being his work on the Pancatantra. This is considered to be the origin of the comparative study of fable literature.

Theodor Benfey was born on 28.1.1809 in Noerten near Goettingen. His interest in philology was awakened by the careful instruction in Hebrew, which he had received from his father, a merchant with excellent knowledge of the Talmud. Benfey studied classical philology in Goettingen and Muenchen and was awarded the doctor's degree for his thesis on the Ligurians, the indigenous population of the North Western Mediterranean. In 1839 he qualified as a university professor, the subject of his thesis being "Observationes ad Anacreontis fragmenta genuina" (Observations on the genuine fragments of Anacreon). From 1832-34 Benfey lived in Heidelberg and then returned to Goettingen. In 1848 he was made associate professor, and as such he became member of the Academy of Sciences in Berlin, Paris, and of other learned bodies. In 1862 he became full professor at Goettingen. He died on 26.6.1881.

At first, Benfey devoted himself to classical languages, but his attention was diverted to Sanskrit by an accidental wager that he would learn enough of the language in a few weeks to be able to review a new book on it. This feat he accomplished, and in later years he repeated it when he learned Russian in order to translate V. P. Vasilew's work on Buddhism.

From 1839-42 he published the "Griechisches Wurzellexikon" (Dictionary of Greek Roots) which gained him the Volney Prize at the Institut de France. His attention from that time on was given principally to Sanskrit. He was able to combine the best of linguistics and Indological studies and he made outstanding contributions in both fields.

He wrote an article "Indien" for Ersch's and Gruber's Encyclopedia

Vol. 17, 1840. He studied the relation between the Egyptian and the Semitic languages "Ueber das Verhaeltnis der aegyptischen Sprache zum semitischen Sprachstamm", 1844, and he brought out "Die persischen Keilinschriften mit Uebersetzung und Glossar", 1847 (Persian Cuneiform Inscriptions with Translation and Glossary). His edition of the Samaveda *Samavedarcikam*, *Die Hymnen des Samaveda, herausgegeben, ueberetzt und mit Glossar versehen* (*Samavedarcikam*, the Hymns of the Samaveda, edited, translated, together with a glossary), 1848, is still considered indispensable. Benfey's *Handbuch der Sanskritsprache* (Manual of the Sanskrit Language), 1852/53, contains in its grammatical part "a complete description of the difficult grammatical system of Panini". He also published *Kurze Sanskrit Grammatik* (Short Sanskrit Grammar), 1855, *Practical Grammar of Sanskrit Language*, 1863-68, and *Sanskrit-English Dictionary*, 1866.

Benfey's fame rests on his *Pantschatantra, Fuenf Buecher indischer Fabeln, Maerchen und Erzaehlungen* (Pancatantra, five books of Indian fables, fairy tales and stories), 1859. In the Introduction he showed that many Oriental and Occidental fairy tales are of Indian origin, and he showed how these tales reached the West: they were first translated into Pahlevi (this translation is no longer extant), then into Arabic, which was later rendered into Greek, Persian, Hebrew, Latin and German. According to Benfey, the Pancatantra was a nitishastra, a book on statesmanship for kings and ministers. It had originally not five but thirteen parts, which have been lost in the Sanskrit version. Benfey compared each fable with the old translations; he made use of the Arabic rendering and the South Indian Pancatantra. He refers to Aesop's fables and quotes from a Mongolian translation of the Vetalapancavimsati, as he thought the Mongols played an important part in the transmission of fables. He concludes the introduction by saying "my research in the field of fables, fairy stories and tales of Orient and Occident have convinced me that few fables, but a large number of fairy tales and stories, was spread from India all over the world." Benfey's theory that the Pancatantra originated in Buddhist circles is no longer accepted today.

Benfey was very happy when he received a Syrian translation of the Pancatantra, which had been newly discovered. A. W. Schiefner drew his attention to one passage of the Pancatantra in Tibetan Buddhist scriptures.

Benfey's *Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland* (History of linguistics and Oriental Philology in Germany), 1869, is based on extensive research. Benfey began working on Grammar of Vedic language, but he died before completing it; only the first part was published as *Einleitung in die Grammatik der vedi-*

chen Sprache, Erste Abhandlung, der Samhita Text (Introduction to the Grammar of Vedic Language, First part, the Samhita Text), 1874. From 1862-66 Benfey edited the quarterly "Orient und Occident", but he himself published most of his papers and reviews in the Proceedings of the Goettingen Academy of Sciences.

A. Bezzenger edited his miscellaneous papers in "Kleine Schriften", 1890/92. A bibliography of Benfeys works is contained in "Theodor Benfey als Begruender der vergleichenden Maerchenkunde", 1931 (anonymous).

Bollensen edited Kalidasa's *Urvashi* and *Malavikagnimitra*. He had held a professorship in Russia, but he lived in retirement after his return in Germany, devoting his time to the study of the Rigvedic metre.

Friedrich Bollensen was born on 12.1.1809 in Rosdorf near Goettingen. He began studying theology and was introduced by Ewald to Oriental history. He obtained his doctorate in 1830, but his thesis is lost and the subject is not known. Bollensen then became a private tutor for the children of a Russian prince. In 1834 he passed an examination in St. Petersburg (Leningrad) and he became teacher in a school for orphans, later assistant professor at St. Petersburg university. In the St. Petersburg Academy he found material for a critical edition of Kalidasa's *Urvashi*, collected by a deceased scholar, Robert Lenz. In 1846 Bollensen brought out this text in St. Petersburg. The edition is accompanied by an excellent German translation and numerous notes on Prakrit and Sanskrit passages as well as on the meter.

In 1852 Bollensen was appointed professor at Kasan University. He returned to Germany six years later and intended to teach at a German university. This plan did not materialise and he retired to Witzenhausen, where he remained for thirty years. He contributed a paper to Th. Benfey's "Orient und Okzident", vol. 2, on *Zur Herstellung des Veda* (On the Reconstitution of the Veda). In this article he attempted to reconstruct the original text of the Vedas after purging them from those parts which the meter showed to be later additions. He wrote a number of papers on the text of the Rigvedic hymns and on problems of lexicography and grammar; they were published in the "Zeitschrift der Deutschen Morgenlaendischen Gesellschaft" (German Journal of Oriental Studies). Bollensen also edited Kalidasa's *Malavikagnimitram*, Leipzig 1879.

For reasons of ill health Bollensen went to Wiesbaden, where he died on 29.2.1896.

Grassmann taught mathematics at a secondary school. His brilliant books on mathematical subjects were not understood by his contemporaries, and he turned to Sanskrit as a diversion. He discovered the "Grassmann Law" in linguistics and brought out the first translation of the Rigveda into German verse and a dictionary of Rigvedic terms.

Hermann Günther Grassmann was born on 15.4.1809 in Stettin. When he was 18 years of age, he went to Berlin to study Protestant theology and he passed the theological examinations in 1834 and 1839. He had taught himself mathematics and he passed an examination in that subject too. He became a teacher of mathematics at a school in Berlin and later in his home town Stettin, where he taught until his death on 26.9.1877.

Grassmann had written a thesis "Die Theorie von Ebbe und Flut" (The Theory of High and Low Tides) in which he put forward novel theories about the tides. His major work "Die Ausdehnungslehre" (Calculus of Extension) appeared in 1844 and has been called one of the most brilliant mathematical works of all times. In suitable circumstances this calculus proves far more powerful than earlier methods of co-ordinate geometry. Grassmann was disappointed at the book's failure, — it was only understood years later, after the study of mathematics had progressed considerably, — and he took up Sanskrit "for recreation" from 1849 onwards. He compiled a dictionary for the Rigveda for his own use, which was published in Leipzig in 1873 at the instigation of some scholars. The whole book betrays the mathematician's systematic mind in its arrangement.

Grassmann discussed a phonetic law he discovered in his book *Das Aspiratengesetz* (The Law of Aspirates), 1863; it says that in Sanskrit as well as in Greek one of two aspirate stops in a word is converted into a non-aspirate. Grassmann thereby proved that Sanskrit had undergone some changes and did not represent the original language of the Indo-



Europeans, as the first scholars of comparative linguistics had thought.

Grassmann's translation of the Rigveda appeared in two volumes, Leipzig 1876 and 1877. He attempted to give a faithful rendering of the original text in German verse. Verses and hymns which he considered to be later interpolations are found in the appendix. Although some of Grassmann's translations are considered out-of-date, the book was helpful in making the Rigveda known to the general public. His translation is polished and easy and gives the impression that there are no problems in the text.

Grassmann's interests were not confined to linguistics. He wrote a text book of German for secondary schools, a book on plant names, and he published a collection of folk songs, which he had put into three voices. Together with his brother he published a weekly journal for "State, Church, and the people's life." Although he devoted much time to the education of his eleven children, he found time to make two important discoveries in yet another field of science, in physics. He realised that the difference between front vowels and back vowels is due to different harmonic tones, and he published a paper on the mutual influence of two electric currents. Both discoveries were rediscovered some years later by the physicists Helmholtz and Clausius respectively.

A complete bibliography of Grassmann's works is to be found in V. Schlegel's "H. Grassmann, Sein Leben und seine Werke", Leipzig 1878.

ADOLF HOLTZMANN
SENIOR
1810-1870

Holtzmann, a representative of the old school of Indologists, translated parts of the Mahabharata into German, initiating critical Mahabharata studies with his work.

Adolf Holtzmann, born in Karlsruhe on 2.5.1810, studied theology and later turned to linguistics in 1832, first studying Sanskrit and German in Muenchen, later in Paris. In 1837 he became private tutor to a prince, in 1852 he was appointed professor in Heidelberg. His first publication *Ueber den griechischen Ursprung des Indischen Thierkreises* (On the Greek origin of the Indian zodiac) appeared in Karlsruhe 1841. Contrary to A. W. von Schlegel, Holtzmann was of the opinion that the twelve signs of the zodiac are derived from Greek sources. In 1843 *Rama, ein indisches Gedicht nach Valmiki* (Rama, an Indian poem by Valmiki) appeared. A small text edition from a Paris manuscript was entitled *Indravadscha, eine Episode aus dem Mahabharata* (Indravaja, an episode from the Mahabharata). His major work was *Indische Sagen* (Indian legends), Karlsruhe 1845, 1846, 1847. The first and third part of this work have episodes from the Mahabharata, as for instance the story of Nala. The second volume contains the chief part of the great epic upto the end of the great battle. The Mahabharata is condensed, but most of the verses are literal translations from the original.

Holtzmann invented a special kind of German verse to render the Sanskrit shloka. According to Holtzmann, the Mahabharata contains an ancient part and many later additions and interpolations, and he tried to reconstruct the original. Although he was very often subjective, he did initiate critical Mahabharata studies. Holtzmann died in Heidelberg, where he was professor for Sanskrit and German, on 3.7.1870. His nephew, Adolf Holtzmann junior (1838-1914) continued his uncle's work in a more philological-descriptive manner.

Kuhn was interested in ancient mythology and attempted to gain insight into the early history of the Indo-European people. He is regarded as the founder of comparative mythology and cultural history.

Adalbert Kuhn was born on 19.9.1812 in Koenigsberg/Neumark. He was interested in Sanskrit already as a school boy. In 1833 he went to Berlin to study classical languages, German and Sanskrit. In 1837 he submitted his doctoral thesis *De conjugatione in mi linguae Sanscritae ratione habita*. He then became a teacher and later director of a boys' high school (Koellnischs Gymnasium) in Berlin. He held this post till his death on 5.5.1881. He never became a university professor, but the Academy of Sciences at Berlin elected him a member.

From 1852 onwards Kuhn brought out "Zeitschrift fuer Vergleichende Sprachforschung auf dem Gebiet des Deutschen, Griechischen und Lateinischen" (Journal for Comparative Linguistics in the field of German, Greek and Latin), and from 1875 onwards "Beitraege zur vergleichenden Sprachforschung auf dem Gebiet der Aischen, Celtischen und Slawischen Sprachen" (Contributions to Comparative Linguistics in the field of Aryan, Celtic and Slavonic Languages). The publication of the former journal was discontinued after eight numbers had appeared, the latter journal was edited by Kuhn's son Ernst Kuhn in later years.

Kuhn was the first to make use of the Rigveda for the purpose of comparative linguistics. He wrote a treatise *Sprachliche Resultate aus der vedischen Metrik* (Linguistic results gleaned from Vedic metres).

Kuhn was interested in comparative mythology. After Jakob Grimm's "German Mythology" had appeared, 1835, Kuhn collected German fairy tales and brought out three volumes, one of fairy tales from the March of Brandenburg, one from Northern Germany, and one

from Westfalia. His interest was, however, not confined to Germany. He made use of comparative linguistics in order to elucidate the pre-history of the Aryan people. His first treatise on this subject appeared in 1850 under the title *ZuraeltestenGeschichtederindogermanischenVoelker* (On the ancient history of the Indo-European Peoples). Starting from Sanskrit and those parts of the Rigveda which had been published till then, he dealt with the common designations of relationships, with animals, cereals, plants etc. Kuhn also compared Sanskrit Sarameyas with Greek Hermeias, Sarnyu with Erinnus. In a treatise on the dog of hell and the milky way in Kuhn's Journal II, he discussed the Greek Kerberos with the four-eyed Shabala, the watchdog of Yama.

In his paper *Die Sprachvergleichung und die Urgeschichte der Indo-germanischen Voelker* (Comparative Linguistics and the Prehistory of Indo-European Peoples) in Kuhn's Journal IV he was able to show that there are traces of a common mythology with the different Indo-European peoples. Not all of Kuhn's equations of Indian and Greek deities are acceptable today, but his ideas were stimulating for other scholars. In a paper on Indian and Germanic benedictions, Kuhn said: "It is a fact, which cannot be denied any longer, that since the dawn of history not only languages but a number of mythological and religious concepts as well as the foundations of law and customs were common to the Indo-European people."

In 1859 Kuhn published *Die Herabkunft des Feuers und des Goetter-tranks* (The descent of fire and the drink of the Gods). This treatise contains many myths, e.g. that of Pururavas and Urvasi and the Cyavana legend. In his last paper *Ueber die Entwicklungsstufen der Mythenbildung* (On the stages in the development of myths), 1873, he maintains "the basis of myth is to be found in linguistics, polyonymy and homonymy very important factors."

After Kuhn's death in 1881 his son Ernst Kuhn brought out two volumes *Mythologische Studien von Adalbert Kuhn* (Mythological Studies of Adalbert Kuhn). The first volume contains a reprint of the article on the descent of fire. The second volume is made up of four treatises on pitaras and dwarfs 1. On the Pitara as beings of light; 2. On the dwarfs as souls of the deceased; 3. and 4. On the dwarfs as beings of light. This volume also contains *Ein Fragment ueber die Bedeutung der Rinder in der indogermanischen Mythologie* (On the importance of cows in Indo-European Mythology).



JOHANNES
GILDEMEISTER
1812-1890

Gildemeister was a versatile scholar, equally at home in Semitic as well as Sanskrit studies. His many interests prevented him from going deeper into any one subject. All his publications, however, were useful, and his bibliographical work "Bibliotheca Sanskritae sive Recensus librorum Sanskitorum hucusque typis vel lapide exscriptorum critice specimen" is still consulted today.

Johannes Gustav Gildemeister was born on 20.7.1812 in Mecklenburg; he belonged to a patrician family from Bremen. He attended school in his home town and learnt Hebrew from a former professor of Duisburg University. In 1832 he went to Goettingen to study theology and Oriental languages. In Bonn he obtained his doctorate for a thesis *De rebus Indiae quo modo in Arabum notitiam venerint* (On Indian matters as made known by Arab writers). This work was used by A. W. von Schlegel to support his theory that the Arabs received their knowledge of the movement of heavenly bodies from the Greeks. Gildemeister then went to Leiden and Paris to study Oriental manuscripts. After his return to Germany he qualified as a university professor in Bonn, and he gave lectures on Indian philology, Oriental languages, and exegesis of the Old Testament.

In 1844 Gildemeister was appointed associate professor in Bonn. In the same year a relic, the so-called Holy Gown, was exhibited in Trier. Having gone to Trier to see it, Gildemeister wrote a polemic pamphlet "Der heilige Rock zu Trier und die zwanzig anderen Heiligen ungenähten Roecke" (The Holy Gown at Trier and the twenty other unstitched gowns). This pamphlet caused the Prince Elector of Hessen to invite Gildemeister to become professor of Protestant theology and Oriental languages at Marburg. Here he was again involved in polemics about the Lutheran doctrine and cathechism. In 1859 Gildemeister became full professor at Bonn and lectured there till 1889. He died on 11.3.1890.

Gildemeister wrote a number of polemic pamphlets. The first of these was directed against A. Hoefer, who had criticised Chr. Lassen's "Anthologia Sanscriticae". In 1841 Gildemeister edited Kalidasa's

Meghaduta and *Sringaratilaka* together with a Latin glossary. He planned a bibliographical survey of all Indological publications and brought out the first part in 1847; *Bibliothecae Sanskritae sive Recensus librorum Sanskitorum hucusque typis vel lapide ex scriptorum critici specimen*. This reference book is still useful today to look up older Sanskrit prints.

In 1850 Gildemeister published a paper *Zur Theorie des Cloka* (On the theory of the Shloka) in Chr. Lassen's "Zeitschrift fuer die Kunde des Morgenlandes" (Journal for Oriental Studies). He revised Lassen's "Anthologia Sanscritica", 1865, a second edition of which appeared in 1868.

After Th. Aufrecht had been appointed professor of Sanskrit at Bonn University, Gildemeister confined himself to Semitic studies. He wrote numerous papers on Biblical and related subjects.



ALBRECHT HOEFER
1812-1883

22

Hoefer was more of a linguist than a philologist, who took an interest in Prakrit studies and in Sanskrit and comparative syntax. He also worked on the Low German dialect.

Albrecht Hoefer was born on 2.10.1812 in Greifswald. He studied Linguistics, Classical and Oriental languages, German and Indian philology in Greifswald, Goettingen and Berlin. In 1836 the doctorate was conferred to him for a thesis *De Prakrita Dialecto libri duo* (Two books on the Prakrit Dialect), based on all the editions of dramas available at his time. He did not yet know much about the Prakrit grammarians or the different dialects of Prakrit. A year later he qualified as university professor in Berlin. His inaugural lecture was on *De studio etymologico recte instituendo* (On the justification of instituting etymological studies). In 1840 Hoefer became associate professor at Greifswald, where he read till 1880, from 1847 onwards as full professor. He died in Greifswald on 10.1.1883.

In 1840 Hoefer brought out a major work *Beitraege zur Etymologie und vergleichenden Grammatik der Hauptsprachen des Indogermanischen Stammes, I. Band, Zur Lautlehre* (Contributions to the Etymology and Comparative Grammar of the chief languages of the Indo-European family of languages, Vol. I, On Phonetics). Hoefer stayed for some time in London and on his instigation King William IV of Prussia bought the Sanskrit manuscripts of Sir Robert Chalmers for the Royal Library at Berlin. Hoefer worked on the catalogue of these manuscripts in Berlin till 1844. In this period he also brought out a translation of Kalidasa's *Urvashi* and *Indische Gedichte in Nachbildungen* (Indian poems translated), 1841 and 1844. He returned to Greifswald in 1845.

Hoefer had worked on the edition of Vararuci's grammar of Prakrit, and he was the first to report on Setubandha, "a pure old Prakrit poem".

Another Prakrit study of Hoefer's was devoted to the language of the Jains. He contended that the language of the Jains is the same as ordinary Prakrit, i.e. Kaharashtri.

From 1845-53 Hoefer edited the "Zeitschrift fuer die Wissenschaft der Sprache" (Journal of Linguistic Science). He wrote a paper in his journal on *Die Grammatik des Veda* (The grammar of the Veda) which contains a translation into German of a part of H. H. Wilsons Sanskrit Grammar. His notes on the history of Vedic studies, appended to the grammar, show how well informed he was on that subject.

Hoefer's syntactical study was entitled *Vom Infinitiv, besonders im Sanskrit, Eine etymologisch-syntactische Abhandlung als Probe einer Sanskritisyntax* (On the Infinitive, particularly in Sanskrit. An etymological-syntactical discussion as specimen of a Sanskrit syntax), Berlin 1840.

Hoefer edited "Denkmäler niederdeutscher Sprache und Literature", 2 vols., 1850 (Monuments of Low German Language and Literature). He had planned to bring out a dictionary of the Low German dialect (Plattdeutsch), but this and other projects did not materialise.



HERMANN GUNDERT
1814-1893

23

Gundert came to India as a missionary. He worked for the Basel Mission in Tellicherry, Kerala, and translated the New Testament into Malayalam. This work induced him to make deep studies of the Malayalam language and its grammar. As a result Gundert brought out a Malayalam-English Dictionary. He also wrote hymns in Malayalam which are still sung today.

Hermann Gundert was born on 4.12.1814 in Stuttgart. After finishing Grammar School he attended the Seminary at Maulbronn to prepare himself for theological studies. He later visited Tuebingen University, where he studied theology and philosophy. He passed his examination with distinction in 1835 and decided to become a missionary. He learned Hindustani and Bengali in London and left for India in March 1836. He first worked in Tinnevelly, and very soon he wrote tracts in Tamil and published a Greek-Tamil Dictionary of New Testament terms. While stationed at Mangalore, Gundert learnt Kannada. After a few months he moved to Tellicherry. Gundert and his wife tried to adapt themselves completely to the way of the people among whom they worked, living in a small hut, and eating only rice and millet. For health reasons, they had to give up this attempt.

From 1857-1859 Gundert was Government school inspector for the provinces of Canara and Malabar. On account of ill health he had to leave India in 1859.

Apart from preaching and teaching, Gundert collected material for the *Malayalam-English Dictionary*. In 1851 he brought out a *Malayalam Grammar*, and in 1860 a *Malayalam anthology* with selections from poetry and prose. He started two periodicals in 1847 and did pioneer work in the compilation of text-books. He also collected *Malayalam proverbs* and he translated the New Testament into Malayalam. The hymns he wrote are original contributions to the Christian literature in Malayalam.

Gundert contributed a paper to the German Journal of Oriental Studies (ZDMG) on the *Dravidian Elements in Sanskrit*. He was able

to show that a number of plant names and names of some industrial products in Sanskrit were derived from Tamil words, and he gave the rules governing the changes which these words underwent.

Gundert returned to Germany in 1860. He accepted a post in a publishing house in Calw, and he became editor of the Mission Magazine. He raised the standard of the magazine and himself contributed many articles. He continued working on his "magnum opus", the Dictionary, which was published in 1872. This was a standard work, which has been brought out in a 3. edition a hundred years later, in 1973 in Kottayam.

Gundert died on 25.4.1893 after a long illness. His interest in India and her culture was transmitted to his children and grand-children. Among the latter is Hermann Hesse, one of Germany's best known poets of our times.



KARL GRAUL
1814-1864

24

Graul was a theologian and an able missionary administrator. He spent four years in studies overseas and learnt Tamil and Sanskrit in India. He translated Tamil works and wrote a Tamil grammar.

Karl Friedrich Leberecht Graul was born on 6.2.1814 at Woerlitz (Anhalt). He studied theology and became a private tutor in Italy; later he worked as a teacher in Dessau. From 1844 to 1860 he was director of the Leipzig Mission Society. According to Graul the aim of missions is to establish independent indigenous churches. Graul spent four years in studies overseas, a fact which shows how conscientiously he conceived his task. As a result of his studies he published *Reise nach Ostindien ueber Palaestina und Aegypten* (Journey to Eastern India via Palestine and Egypt), in five volumes, 1854-56. This work contains his observations on geographical, anthropological, historical, linguistic, as well as missionary subjects. Volume I deals with Palestine, volume II with Egypt and Sinai, volume III with Western India, volume IV and V with South Eastern India as well as Ceylon.

Another fruit of his journey is a monumental work *Bibliotheca Tamulica* in four volumes, 1854-56. The first volume contains the German translation of Kaivaljanavanita, Pancadasa prakarana, and Atmabeda prakasika, three poetical writings to explain the Vedanta system. The second volume is a presentation of the poem of Kaivaljanavanita in Tamil and English, with a glossary and grammatical notes and also an explanation of hundred Sanskrit Vedanta expressions. The third and fourth volume deal with the Kural of Tiruvalluvar. Graul considered this work to be the gem of Tamil literature. A short introduction gives the necessary information about the poet and his work. Graul also translated Akaporrul Vilakkam and parts of the Sivajnanasittiyar of Arul Nanthi.

Graul planned to establish a small library of Tamil works in Leipzig and he employed two scribes who copied manuscripts for him. 150 items were collected and a catalogue was printed. A small Tamil press was also established at Leipzig by Graul. He contributed numerous articles on Hindu gods, Indian proverbs, the caste system, the Thugs in East India, and similar subjects to learned journals.

In 1855 Graul published an *Outline of Tamil Grammar*. It is accompanied by specimens of Tamil structure and comparative tables of the flexional system in other Dravidian dialects.

Graul not only learnt Tamil, but also Sanskrit during his stay in India. He later taught Tamil to students at the Missionary Institute at Leipzig, as part of their preparation for work in India.

In recognition of his services to the cause of science, the University of Erlangen conferred the honorary degree of Doctor of Theology on Graul in 1854. In 1861 Graul moved from Leipzig to Erlangen. It was his plan to seek permission from the university to lecture on mission work. He maintained that missions had rendered great service to the cause of scholarship and that the science of missions deserved a place in the university. This science of missions was to embrace the following subjects: history of missions, theory of missions, history of religions, comparative religion, and missionary linguistics. A chair of missionary science was established on Graul's instigation. Graul held that chair for a short period only, as he died on 10.11.1864.



OTTO VON BOEHTLINGK
1815-1904

25

Boehtlingk, one of the greatest of 19th century Indologists, is best known for the compilation of the monumental St. Petersburg dictionary. He also made Panini accessible to Western scholars and he has some masterly text editions to his credit.

Otto von Boehtlingk was born on 11.6.1815 in St. Petersburg, he came from a Luebeck family that had acquired Dutch citizenship. Boehtlingk attended a German school in St. Petersburg and began his university studies there. He later went to Bonn and Berlin, where he studied with Fr. Bopp and A. W. von Schlegel. In 1842 Boehtlingk was appointed a member of the Imperial Academy of Sciences in St. Petersburg. In later years he was an honorary member. He held this post during his life time and this enabled him to devote all his time to scholarly pursuits without being bound by other official duties. He was permitted to go to Germany, and in 1868 he went to Jena, later in 1885 he moved to Leipzig, where he died on 1.4.1904.

Boehtlingk's first publication was *Panini's acht Buecher grammatischer Regeln* (Panini's eight books of grammatical rules). The first volume appeared in 1839, it contained Panini's sutras with Indian commentaries. The second volume was brought out in 1840; it contained the introduction, explanatory notes, and indices. A second edition appeared in 1887, it has a shorter introduction and commentary, but each sutra is accompanied by a German translation and notes. Boehtlingk added the Dhatuspatha and "Panini's vocabulary" to the indices. According to Boehtlingk, Panini lived around 350 B.C., Katyayana around 250, and Patanjali around 150 B.C.

Vopadeva's *Mugdhabodha*, a 13th century grammarian's work, appeared in 1847; the edition is accompanied by explanations and indices. Three papers published in the Memoirs of the Imperial Academy of St. Petersburg in 1848 were preliminary studies for a Sanskrit grammar

he intended to write: *Ein erster Versuch ueber den Accent im Sanskrit* (First attempt on the accent in Sanskrit), *Die Deklination im Sanskrit* (Declination in Sanskrit), and *Die Unadi Affixe* (The Unadi affixes). Boehtlingk was the first to give a specimen of the original accentuation in the Rigveda, this problem not having been taken note of by scholars before.

Boehtlingk wrote a treatise *Ueber die Sprache der Jakuten* (On the language of the Jakuts), which first appeared in volume III of "Dr. A. Th. von Middendorf's Reise in den aessersten Norden und Osten Sibiriens" (Dr. A. Th. von Middendorf's journey to the extreme North and East of Siberia), St. Petersburg 1851. This treatise has been considered an important contribution to general linguistics.

Boehtlingk edited and translated two Sanskrit dramas, *Kalidasa's Ring-Cakuntala*, Bonn 1842; and *Mricchakatika, d.i. das Irdene Waegelchen*, St. Petersburg 1877. He also brought out an anthology of Sanskrit texts, *Chrestomatie*, 1845, second edition 1877, third one by Garbe 1907. He edited the *Chandogya Upanishad*, 1889, and Dandin's *Kavyadarsa*, 1890, together with German translations.

The Sanskrit Dictionary of the Imperial Academy of Sciences by Otto Boehtlingk and Rudolph von Roth, St. Petersburg, appeared from 1852-1875; it has 9478 large quart pages printed in two columns. A large number of passages from Sanskrit literature illustrate the meaning of the entries. Rudolph von Roth was responsible for Vedic literature, Boehtlingk for classical literature; his share is estimated at 9/10 of the whole work. W. D. Whitney contributed a word index to the Atharvaveda; A. Weber an index to ritual literature, A. F. Stenzler to Manu. A number of texts were quoted from manuscripts. It is due to Boehtlingk's untiring energy that the work could be completed in 23 years. The Petersburg Dictionary has been an indispensable tool for Indologists, and an English translation has been prepared in India. It will be superseded only after the critical Sanskrit dictionary which is being prepared in Pune has appeared in print.

After the dictionary had been completed, Boehtlingk immediately started to work on an abridged version for beginners, for which he revised some parts and gave entirely different quotations from literature as examples for the entries.

The edition of Boehtlingk's *Indische Sprueche, Sanskrit und Deutsch*, a collection of short epigrammatic verses, appeared in St. Petersburg 1863-65; it resulted from work on the dictionary. During the last years of his life, Boehtlingk mostly wrote on Vedic passages, attempting to emendate and explain doubtful verses in the Veda. He was active to the last, and published a small Vedic article on his deathbed.

A bibliography of Boehtlingk's works was compiled by K. Salemann and S. v. Oldenburg in "Melanges Asiatiques", X, St. Petersburg 1892.

HEINRICH AUGUST
JAESCHKE
1817-1883



Jaeschke, a missionary of the Moravian Mission Society, went to Lahaul and Ladakh and became well versed in the Tibetan language. His Tibetan Grammar, reprinted 1954, and his Tibetan-English Dictionary, ■ third edition of which appeared in 1949, are still considered standard works.

Heinrich August Jaeschke was born on 17.5.1817 at Herrnhut, where his ancestors had emigrated from Moravia. Being very talented, especially in languages, Jaeschke received a scholarship to go to a gymnasium at Niesky. From 1835-37 he studied theology at Gnadenfeld in Upper Silesia. He was appointed teacher in a school in North-Schleswig and later in 1842 at Niesky, where he taught ancient and modern languages. While teaching at Niesky from 1842-56 he learnt Persian, Arabic and Sanskrit.

In 1856 Jaeschke went to Khyelang in Lahaul, where the Moravian Brothers had a Mission Station. Jaeschke left them to go to Leh in Ladakh, travelling for more than three weeks on foot over the Rotang Pass (4,500 m) and other high passes. He lived in Leh for several months like the natives and acquired a good knowledge of the Tibetan language. Having returned to Khyelang, he continued his studies with the help of a young lama, no dictionaries or grammars of the Tibetan language being available. Jaeschke wrote a number of text books for Tibetan children and began translating the Bible into Tibetan. He wrote *A short practical Grammar of the Tibetan Language with special reference to the spoken dialects*, 1865, a *Romanized Tibetan-English Dictionary*, 1866, and the *Introduction to the Hindi and Urdu Languages for Tibetans*. All these three works were published in Khyelang.

On account of ill health, Jaeschke had to return to Germany, where he worked on the material he had brought from Lahaul. He published ■ *Dictionary of the Tibetan Language* in German, which he translated into English and published in 1881 in London; a third edition appeared in 1949. His Tibetan Grammar was reprinted in 1954. Jaeschke also contributed papers on the pronunciation and phonetics of the Tibetan language and he translated some of the songs of Milaraspa into German.

His translation of the New Testament in classical Tibetan appeared in a revised reprint in 1971.

Jaeschke was not only interested in languages, but also in botany. He contributed a paper to the Journal of the Linnean Society of London on Lahaul, its flora and vegetable products. He did botanical studies in the Himalayas, and a hitherto unknown primula was named "*Primula Jaeschkiana*" after him.

Jaeschkh died in Herrnhut on 24.9.1883.

Schieffner was a versatile linguist, who took up the study of a number of languages. His contributions to the knowledge of Tibetan Buddhism are outstanding.

Anton von Schieffner was born on 18.7.1817 at Reval, where his father — who had emigrated from Bohemia — was established as a merchant. After passing through the Grammar School of his native place, he matriculated in the University of St. Petersburg in 1836. He took up the study of jurisprudence (as his uncle, who held a chair of Roman Law, hoped that he would succeed him one day). Schieffner also took up studies of comparative grammar. In 1840 Schieffner went to Berlin. As philological studies attracted him more, he gave up Law. On his return to St. Petersburg he was appointed in 1843 Professor of Latin and Greek in the first grammar school there. For some years he devoted himself to the study of the Classics and of Greek philosophy. Later he took up the serious study of Tibetan, for which the libraries of St. Petersburg offered special opportunities. In 1848 he was appointed one of the librarians of the Imperial Academy; he was elected a member of the Academy four years later. The study of Tibetan language and literature was assigned to him as his special function. Simultaneously he held from 1860 to 1873 the professorship of classical languages in the Roman Catholic Theological Seminary. Schieffner died on 16.11.1879 after a brief illness.

Among his works in the field of Tibetan studies are: *The life of Sakyamuni, translated in abstract from the Tibetan*, 1853; *Studies on the Tibetan language*, 1851-77; *On the periods of human decadence, from a Buddhist point of view*, 1851; *Buddhistic stories, translated from the Tibetan*, 1875-77; and *On Vasubandhu's Gathasamgraha*, 1878. He published Taranatha's "History of Buddhism in India" (1869) and the

ancient Sanskrit-Tibetan-Mongolian glossary *Mahavyutpatti*. He was busy collecting material on the pre-buddhist religion of Tibet, the Bonpo, when his fatal illness overtook him.

For a considerable number of years Schiefner was busy in working on the memoirs and linguistic materials left by the Finnish ethnologist Castren, who had worked for 12 years among various Ugro-Finnic speaking tribes of Norway, Lapland, and Siberia. Between 1853 and 1861 Schiefner brought out 12 volumes on this subject, 2 of them descriptive, 7 on the languages of several tribes, and 3 on their mythology, ethnology, and literature. Schiefner translated Castren's material into German and also wrote independent works, e.g. on the Finnic epic *Kalevala*, 1852, and on the heroic poetry of the Tartars of Minussin, 1869.

The languages of the Caucasus also engaged Schiefner's attention, and he wrote various memoirs on the subject. Translations from the Ossetic language, which belongs to the Iranian group, appeared in the Memoirs of the Academy St. Petersburg. Schiefner's contributions to the knowledge of Eastern fables are particularly valuable.

THEODOR AUFRECHT
1821-1907.



Aufrecht, a brilliant Sanskritist, is the author of several catalogues of Sanskrit manuscripts. The most important of these, "Catalogus Catalogorum", contains notices of all Sanskrit manuscripts in Europe and India known in his days, arranged alphabetically according to subjects and authors. The "Catalogus Catalogorum Institute" in Madras took up work on this catalogue in 1935.

Theodor Aufrecht was born on 7.1.1821 in Leschnitz, Upper Silesia. He went to Berlin to study classical philology and Oriental languages. He concluded his studies with a thesis *De accentu compositorum Sanskitorum* (Accents of Sanskrit Compounds) for which he obtained the doctor's degree in Halle in 1847.

In collaboration with A. Kirchhoff he brought out "Ueber die umbrischen Sprachdenkmäler" 1849-51, which concluded the decipherment of the Umbrian inscriptions. Aufrecht was appointed lecturer in Berlin in 1850. Together with his friend A. Kuhn he issued the "Zeitschrift für vergleichende Sprachforschung" (Journal for comparative linguistics).

In 1852 Aufrecht migrated to Oxford to assist Max Müller in the publication of the Rigveda with Sayana's commentary. Aufrecht published the text of the *Rigveda in Roman characters* in 1861-63 in volumes 6 and 7 of "Indische Studien". He received an appointment in the Bodleian Library in Oxford and undertook the cataloguing of its Sanskrit manuscripts, which work appeared in two volumes 1859-64. Aufrecht made tables of contents, gave specimens of the principal works, and cited the names of predecessors mentioned in the works. Thus a detailed review of classical Sanskrit literature and an outline of chronology was obtained, and it was possible to fix relative dates. Aufrecht also catalogued the Sanskrit manuscripts in the library of Trinity College, Cambridge. He published critical editions of a grammatical work, *Ujjvaladatta's Unadisutras*, Bonn 1859, and a lexicographical one, *Hala-yudha's Abhidanaratnamala*, 1861.

In 1861 Aufrecht was appointed to the newly founded chair of Sanskrit and Comparative Philology in the University of Edinburgh. In 1875, when Chr. Lassen resigned the professorship of Sanskrit at Bonn, Aufrecht became his successor. He lectured till 1889, and he died in Bonn on 3.4.1907.

While in Bonn, he published the second edition of the Rigveda and the *Aitareya Brahmana*, 1879, and he wrote many papers, chiefly of Indian literary history. After his retirement, he began working on the "Catalogus Catalogorum". In three volumes of that work, 1891-1903, all the manuscripts known upto that time (exclusive of Buddhist and Jain ones) were mentioned, as also names of all the known works of authors of Indian literature. Aufrecht made use of European catalogues and the catalogues of Sanskrit works in India, combining them into a general index of all Sanskrit works and their authors. This catalogue is a mine of information on the whole of Sanskrit literature listed in alphabetical order together with the commentaries and their authors. In addition, Aufrecht compiled catalogues of the Sanskrit manuscripts in the Libraries in Florence and Leipzig. His last catalogue of the Royal Library, Muenchen, appeared posthumously in 1909.

Aufrecht wrote one book meant for the general public *Bhueten aus Hindostan* (Flowers from Hindustan), Bonn 1873. It contains Aufrecht's translations of Indian poems as well as a few of his own poems.

THEODOR
GOLDSTUECKER
1821-1872

Goldstuecker was the first scholar in Europe who penetrated into the Mahabhasya without the help of Pandits, and he stressed the importance of indigenous traditions and learning.

Theodor Goldstuecker was born on 18.1.1821 in Koenigsberg. He studied for two years at the University of his home town, and went to Bonn in 1838. He obtained his Ph.D. degree in 1840 in Koenigsberg. After having studied Sanskrit manuscripts in Paris, he lived for some time in Berlin before going to England in 1850. A year later he became Sanskrit professor at the University College in London. He held this post till his death on 6.3.1872.

Goldstuecker's first work, which appeared anonymously was the translation of the drama Prabodha Chandrodaya, which was published under the title *Prabodha Chandrodaya oder die Geburt des Begriffes* (Prabodha Chandrodaya or the birth of concept). H. H. Wilson entrusted him with the third edition of his dictionary, "A dictionary, Sanskrit and English, extended and improved from the second edition of the dictionary of Prof. H. H. Wilson, with his sanction and concurrence, together with a supplement, grammatical appendices and an index, serving as an English Sanskrit vocabulary". It was planned on a grand scale, but it was never completed.

Following Goldstuecker's initiative, a "Sanskrit Text Society" was founded. Their first publication was Goldstuecker's *Jaiminiya myayamalayistara*, London 1865-67. The edition of the *Mahabhasya*, begun by Goldstuecker, appeared after his death in 1874.

In 1861 Goldstuecker edited the "Manava Kalpasutra, being a portion of this ancient work on Vedic rites together with a commentary of Kumarilasvamin." The preface of this work, *Panini, his place in Sanskrit literature*, appeared as a separate work, London and Berlin

1861. This is one of the brilliant works of Sanskrit philology. Goldstuecker discussed the great grammarian Panini and his relationship to other grammarians, e.g. Katyayana, Patanjali, and Yaska.

Another line was taken up by Goldstuecker in his paper *On the deficiencies in the present administration of Hindu Law*, London 1871. He advocated the idea that law should be administered without introducing "English notions", according to Indian law books. Goldstuecker was often consulted on legal matters by the British Government and was thus able to take an influence on Anglo-Indian judicature. He devoted as much time to the law books as to grammar, and he published papers on the "bandhu" or relative and on the joint family. After his death, two volumes *Literary Remains of the late Theodor Goldstuecker* appeared in London in 1879. His complete critical translation of the Mahabharata was unfortunately not published.



Rudolph von Roth is best known for having worked with O. v. Boehtlingk on the St. Petersburg Dictionary of Sanskrit. Being a Vedic scholar of renown, he contributed the Vedic vocabulary. His treatises on Vedic literature became the starting point of Vedic research.

Rudolph Roth (he was ennobled later by the King of Wuerttemberg in recognition of his services to Oriental scholarship) was born on 3.4.1821 in Stuttgart. He studied theology in Tuebingen, where H. Ewald aroused his interest in Sanskrit and Persian studies. He obtained his doctorate in 1843 for a thesis written in Latin on Semitic philology. He then went to Paris, London, and Oxford to deepen his knowledge of Sanskrit. On his return to Tuebingen, in 1845 he settled there as a lecturer for Oriental philology. He became associate professor in 1848 and was promoted to full professorship in 1856, being at the same time appointed chief of the university library. He died in Tuebingen on 23.6.1895.

As a result of his studies of manuscripts in the East India House and the Bodleian Library he brought out in 1846 *Zur Literatur und Geschichte des Weda* (On the Literature and History of the Veda). This book contained three treatises, on the hymns of the Veda, on the oldest Veda grammar or the Pratishakhyasutras, and on historical events in the Rigveda; Vasishtha's fight with Visvamitra. Mac Donald has called this an epoch making work which became the starting point of Vedic research. The information given by Roth was almost entirely based on his study of manuscript material, for till then only F. Rosen's edition of the first part of the Rigveda was available, as well as W. Colebrook's essay on the Vedas written in 1805. Whereas W. Colebrook had considered the Vedas not worth translating in full, R. v. Roth was of the opinion that the study of the Vedas would be of greatest value for Oriental history. Roth thought that the Vedic hymns mentioning wars

were the older ones, those of peaceful sacrifices belonged to a later period. Roth's book was the first attempt to approach the history of ancient India with critical methods of the West, and he was the first to glean historical data from the Vedic hymns. In the course of his study he attached less and less value to Sayana and other indigenous commentators, who lived centuries after the hymns were composed; he maintained that there was no continuous tradition of exegesis from Vedic to medieval times. He however, found Yaska's explanations of difficult Vedic passages very useful, so that in 1852 he brought out an edition of this text with valuable elucidations.

From 1852 onwards Roth collaborated with Boehltingk on the large Sanskrit Dictionary printed under the auspices of the Imperial Academy of St. Petersburg. The first volume appeared in 1855, the seventh in 1875. It has been reprinted, and an English translation was prepared in India. Roth undertook the task of dealing with the Vedic period; he was assisted by W. D. Whitney and others. Roth was the first to handle the lexicography of the Veda and much time and labour was spent in indexing and comparing parallel passages to ascertain meanings. Roth feared that future research would make his share in the dictionary antiquated, but this did not happen.

Together with W. D. Whitney, Roth edited the *Atharvaveda Samhita*, Berlin 1856. The first volume contains the text, the second the introduction and critical notes. The manuscript, Roth had at his disposal, had been handed down in a bad state. Roth, having heard that all Kashmiri brahmins belong to the Atharvaveda school, hoped that a better manuscript might be found in that country. The Maharaja of Kashmir placed a birch bark manuscript at his disposal, which is now in the Tuebingen library.

The work begun by R. Roth and W. D. Whitney was continued by their students M. Bloomfield and R. Garbe. They edited "The Kashmirian Atharvaveda (School of the Paipaladas) reproduced in 544 plates by chromophotography from the manuscript in the University Library at Tuebingen", 3 vols., Stuttgart 1901. Roth was probably the first who realised that the Atharvaveda was younger than the Rigveda, on account of its language.

Together with his two pupils, K. Geldner and A. Kaegi, Roth brought out metrical translations of typical Vedic hymns in *Siebenzig Lieder des Rigveda* (Seventy hymns of the Rigveda), 1875. He contributed many and valuable articles to various journals, especially that of the German Oriental Society. These articles deal chiefly with the religion, mythology, textual criticism, and interpretation of the Veda. Roth never treated Vedic subjects in isolation, he used to take up one word or subject and discuss its further development. The most noteworthy of

his articles treat of *Brahma and the Brahmans*, Vol. I of the Journal of the German Oriental Society (ZDMG); *The highest gods of the Aryan nations*, vol. VI; *Soma*, vol. XXXV; *The habitat of the Soma plant*, Vol. XVIII; *The myth of Soma and the eagle*, Vol. XXXVI; *Learned tradition in antiquity, especially in India*, Vol. XXI; and *The orthography of the Veda*, Vol. XLVIII.

The one department outside the range of Vedic studies which particularly interested Roth was medicine. Hence the medical articles in the St. Petersburg dictionary are written by him. He also wrote on Indian medicine as represented by Caraka in the Journal of the German Oriental Society Vol. XXVI. He wrote several articles on Avestan subjects such as: the legend of Feridun in India and Iran; the legend of Jemshid; the Vedic god of the dead, Yama, being compared with Yima; contributions to the interpretation of the Avesta; and the souls of the middle region in Parsseism.

Garbe made an obituary for Roth in Bezzenger's "Beitraege zur Kunde der indogermanischen Sprachen", XXII and XXIV, and appended a bibliography of his works.



Rost wrote little under his own name, but his contributions to Indology deserve to be remembered nevertheless. As Head Librarian of the India Office Library he compiled a catalogue of Sanskrit manuscripts, and he was always ready to assist his colleagues.

Reinhold Rost was born on 2.2.1822 in Eisenberg in the duchy of Sachsen-Altenberg, where his father was a Lutheran minister holding the office of archdeacon. Rost first studied theology at Jena, and he also took up Oriental language. He graduated as Ph.D. in 1847; the subject of his doctoral thesis was on the grammar of the Sinhalese language. In 1847 Rost went to England in order to continue his Oriental studies. At the same time he catalogued the Burmese and Pali manuscripts in the British Museum. He later became an Oriental lecturer at the Missionary College of St. Augustine in Canterbury. From 1864-69 he was Secretary to the Royal Asiatic Society and was then appointed Librarian to the India Office. He was eminently suited for this task, as he possessed good knowledge of Sanskrit, Arabic, Persian, Pali, Burmese, Sinhalese, Tibetan, Malay, Hindustani and Mahratti. He taught all these languages at Canterbury, and this he did till the end of his life, travelling once a week from London to Canterbury. He died from a heart stroke on 15.2.1896.

In an obituary it was said that Rost turned himself into an Oriental encyclopedia, which no one ever consulted in vain. In 1850, Rost published an essay on a Pali law book from Burma, and he also compiled a catalogue of the palm leaf manuscripts in the Imperial Library at St. Petersburg in 1852. A year later he brought out "Nachtraege (supplements) zu Gildemeister's Bibliotheca Sanskrita" in the Journal of the German Oriental Society. He was asked by the publishers Truebner to prepare an edition of H. H. Wilson's works. These five volumes appeared 1861-65. Rost endeavoured to bring Wilson's work up to date by additional notes. He also edited volumes 41-46 of the "Journal of the

Royal Asiatic Society". Rost was instrumental in having the manuscripts and printed books of the India Office catalogued. He also edited "Brian Houghton Hodgson's Miscellaneous Essays relating to Indian subjects", 1880, a book in which the people of Northern India are dealt with. His articles contributed to the Encyclopedia Britannica on "Malay Language and Literature", "Pali", "Siamese Language and Literature" and on the "Thugs" are worthy of mention.

MAX MUELLER

1823-1900

Max Mueller is one of the best known Indologists, partly because of his successful efforts to address the general public. Again and again he drew attention to the uniqueness and the age of the Veda and awakened interest in Indology among educated people. This statement on Sanskrit studies applies to himself also: "The test of a true scholar is to be able to find out what is really important, to state with precision and clearness the results of long and tedious researches . . ."; and what he claimed as the object and aim of philology was certainly his own aim also: "to learn what man is, by learning what man has been."



Friedrich Max Mueller was born on 6.12.1823 in Dessau and died on 28.10.1900 as professor of Comparative Linguistics in Oxford. His father, Wilhelm Mueller (1794-1827), was a librarian, whose lyrics were well known at the time. Max Mueller studied Classical Philology and Philosophy at Leipzig University and was induced by Hermann Brockhaus to take up Sanskrit. In 1844 he went to Berlin in order to study with Fr. Bopp and Fr. W. J. Schelling. A year later he went to Paris, where he attended E. Burnouf's classes on the Rigveda; "a new world was opened up to me", Mueller wrote in his autobiography. He decided to publish the Rigveda together with Sayana's commentary. In 1846, Max Mueller went to London, where the East India Company agreed to bear the expenses of printing this work. The first volume was published in 1849, when Mueller was only 26 years of age. The other volumes followed in 1854, 1856, 1862 and 1874. The first edition of 500 copies was sold very quickly, and the Maharaja of Vijayanagara agreed to take over the expenses of the second edition. Four volumes of *Rigveda Samhita, the Sacred Hymns of the Brahmins, together with the commentary of Sayanacharya*, were published in London under the patronage of H. H. the Maharaja of Vijayanagara, Sir Pasupati Anand Gajapati Ray. Several editions of the Rigveda in the Bombay Sanskrit Series were based on this work. Max Mueller translated the *Hymns to the Maruts* or storm-gods as the first volume of a Rigveda translation; the translation

was not continued.

In 1859 Mueller published *A History of Ancient Sanskrit Literature* "so far as it illustrates the Primitive Religion of the Aryans" (Reprint 1926). In the introduction he compared India and Greece and stressed the importance of the Rigveda as "the most ancient book of the Aryan family." He said, "in India there was no history to call forth a historian ...all the greater is India's place in the intellectual history of mankind." He divided Vedic history into four periods and his book into four corresponding chapters. The first chapter deals with the "Sutra period". He discusses the difference between Sruti and Smriti (revelation and tradition), also the Vedangas, particularly Nirukta (etymology). One passage is devoted to Kalpa (ritual), in which Mueller shows the relationship between the four classes of priests and the four Vedas. This is followed by a list of the gotras, the families of Brahmins. Chapter II is devoted to the "Brahmana period", to Aranyakas and Upanishads. In the third chapter, "The Mantra period", Mueller deals with older and younger hymns of the Rigveda. One passage has the title "The introduction of writing"; Mueller was of opinion that before the time of Panini and before the spread of Buddhism in India writing for literary purposes was absolutely unknown. In chapter IV, "The Chandas period", Mueller says: "There is a monotheism that precedes the polytheism of the Veda"; there is only one Divine Being, which is addressed under different names.

Max Mueller was a brilliant speaker and was often invited to speak on Indological subjects. These lectures were published and were meant for the general public, not only scholars. They have been collected in book form, among them are *Chips from a German workshop*, 4 volumes, 1867-75. Mueller thought that the history of religion was more important than the history of language, and that the true history of mankind is the history of religion. Besides the Veda, Mueller also studied the religious books of the Parsees, the Zend-Avesta, and that of the Buddhists, the Tripitaka. His lectures on the *Origin and Growth of Religion as illustrated by the religions of India and Introduction to the Science of Religion* were also published in book form.

Max Mueller's chief work in the field of history of religion is the publication of religious scriptures in translations in the *Sacred Books of the East*, which appeared in two series of 50 volumes together. He had instigated this work at the International Congress of Orientalists in 1874. He himself contributed the translation of the principle Upanishads, which appeared in volume I and volume XV, Vedic hymns, and the Dhammapada; vol. 50 contains an index to both series.

After fourteen editions of Max Mueller's *Lectures on the Science of Language* had appeared from 1846 onwards, the work was published in

two volumes under the title *Science of Language*, 1891.

Mueller's famous book *India — what it can teach us* is based on his lectures for candidates of the Indian Civil Service, on whom he wished to impress the importance of ancient Indian culture. Of special value was the chapter on "the Renaissance of Sanskrit Literature". Mueller saw a break in the development of literature after the invasion of the Sakas and the introduction of Buddhism and Jainism. A renaissance set in with the Guptas who favoured Brahmanical religion and encouraged Sanskrit literature. This theory stimulated Indian chronological research; on account of the evidence of inscriptions, Mueller revised it later. He also wrote a Sanskrit grammar for beginners and handbooks for the study of Sanskrit.

Mueller's studies of Sanskrit literature also lead him to Buddhist literature. Two Japanese students, who had come to England for Sanskrit studies, helped him to obtain ancient palm leaf manuscripts which had been kept in the Horiuji Monastery in Nara. They were published as *Buddhist texts from Japan*. The "Dharmasamgraha" is a compendium of Buddhist technical terms, the publication of which was completed by Mueller after the early death of his Japanese student Kasawara.

Mueller's last great work was *The Six Systems of Indian Philosophy*, published in London in 1899, a year before his death. This was the first work treating of all the philosophical systems of India. Beyond his studies, Indian philosophy gained an ever increasing influence on his life. He called Vedanta "a system in which human speculation seems to have reached its very acme".

Mueller's influence in the whole field of his studies was extremely fertile. In the European tradition his fundamental work for the comparative study of languages as well as for the science of religions was of great consequence. It is noteworthy that he not only contributed to Indological studies himself, but helped young scholars by donating his university salary as prizes; he subsidized i.a. H. Zimmer's "Altindisches Leben" (Life in ancient India) and J. Hertel's "Pancatantra". He also took keen interest in the political developments of India in his time. When he died, the most distinguished men paid high tribute to his scholarly personality as well as his humane character. L. Tilak wrote: "In him India has lost the warmest friend, the wisest lover, and the most enthusiastic admirer".

Mueller published "Autobiography, A Fragment", 1901; and his wife, Georgia Mueller, brought out "Life and Letters of Friedrich Max Mueller", in 2 volumes, London 1902.



ALBRECHT WEBER

1825-1901

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Weber's main field of specialisation was Vedic literature, but he also made valuable contributions in the field of Jaina studies and Prakrit. He was one of the outstanding scholars of the latter part of the 19th century.

Albrecht Weber was born on 17.2.1825 in Breslau; his father was an economist. In 1842 he went to Breslau university where he studied Sanskrit with A. Stenzler; he also attended lectures on classical philology and history. He later went to Bonn and Berlin and then returned to Breslau, where he submitted his thesis in 1845, *Yajurveda Specimen cum commentario*. The Yajurveda specimen is taken from the ninth adhyaya of the Vajasaneyi Samhita with Mahidhara's commentary. The Devanagari text is followed by a romanised transcription; a comprehensive commentary and etymological explanations make up the remainder of the text.

A travel grant from the Prussian academy enabled Weber to stay in France and England from 1846-48, where he collated manuscripts of the White Yajurveda.

In 1848 Weber qualified as university professor in Berlin. He became associate professor in 1856 and was appointed full professor in 1867. He died on 30.11.1901 in Berlin.

Weber's first great publication was the edition of the *White Yajurveda* in three volumes. Part I: The Vajasaneyi Samhita in the Madhyandina and the Kanya Cakha with the commentary of Mahidhara; Part II: the Catapatha Brahmana in the Madhyandina Cakha with extracts from the commentaries of Sayana, Harisvamin and Dvivedaganga; Part III: The Srautasutra of Katyayana with extracts from the commentaries of Karka and Yajnikadeva; Berlin and London 1852, 1855 and 1859. The second part was of special importance, because it was the first critical edition of a brahma, the oldest and most important one. Sacri-

fices are described in detail in this text, which, being the oldest prose work extant is also of interest from the linguistic point of view. In 1850, Weber published a translation of the first adhyaya in order to make the Brahmana style known. J. Eggeling later translated the whole text in the "Sacred Books of the East".

Weber was particularly interested in the legends. He published *Zwei Sagen aus dem Catapatha Brahmana ueber die Einwanderung und Verbreitung der Arier in Indien nebst einer geographisch-geschichtlichen Skizze aus dem Weissen Yajus; Die Flutsage und die Sage von der Uebersiedelung des Videgha Mathava von der Sarasvati nach der Sadanira im Lande der Kosala Videha* (Two legends from the Satapatha Brahmana on the immigration and spread of the Aryans in India, together with a geographical and historical sketch from the White Yajurveda: The legend of the flood and the legend of the migration of Videgha Mathava from the Sarasvati to the Sadanira), 1850. Other articles in which he attempted to elucidate the Middle Vedic period are: *Eine Legende des Catapatha Brahmana ueber die strafende Vergeltung nach dem Tode* (A legend from the Satapatha Brahmana on the retaliatory retribution after death); *Ueber Menschenopfer bei den Indern der vedischen Zeit* (On human sacrifices among Vedic Indians). He wrote on two special sacrifices mentioned in the Satapatha Brahmana, *Ueber den Vajapeya* (On the Vajapeya) and *Ueber die Koenigsweihe, den Rajasuya* (On the consecration of kings, the Rajasuya); *Collecteana ueber die Kastenverhaeltnisse im Brahmana Sutra* (Collecteana on the caste system in the Brahmana Sutra) and *Zur Kenntnis des vedischen Opferrituals* (On Vedic sacrificial rites). In 1849 Weber had started a journal, "Indische Studien", and he himself contributed the largest number of papers. Volumes 11 and 12 of this journal contain the edition of the *Taittiriya Samhita* of the *Black Yajurveda*, 1871 and 1872, together with appendices and indices. Because of his extensive knowledge of ritual literature, Weber contributed on this subject to the St. Petersburg Sanskrit Dictionary, brought out by Boehlking and Roth. After Fr. Benfey's edition of the Samaveda had appeared, Weber wrote *Ueber die Literatur des Samaveda* (On the literature of the Samaveda).

The result of Weber's study of manuscripts was to catalogue the manuscripts of the Royal Library of Berlin. His catalogue *Die Handschriftenverzeichnisse der koeniglichen Bibliothek zu Berlin. I. Band, Verzeichnis der Sanskrithandschriften*, 1853, was a meticulous work setting new standards. An outcome of this work were Weber's lectures on Indian literary history, which he published in 1853 under the title *Akademische Vorlesungen ueber Indische Literaturgeschichte* (Academic Lectures on Indian literary history). Weber discussed Vedic literature in great detail. He arranged the literature according to topics and aimed

at a relative chronology. The Epics and Puranas are dealt with briefly. In the chapter on grammar, he discusses the Mahabhasya and the age of Panini. Indian medicine, warfare, music and the arts are dealt with in short chapters. The last chapter is devoted to Buddhist Sanskrit works. Weber also took an interest in Indian astronomy, which he divided into four periods: (1) the period of the solar year and the lunar mansions, (2) the period in which the planets are worshipped, (3) the period in which Greek influence was felt, and (4) the period of the Tajiks, work of Arab astronomers, who had become acquainted with Indian astronomy.

A large number of additional notes were made in the second volume of the work, published in 1876, 24 years after the first edition. In these notes one may notice the progress made in Indology during this period. M. von Winternitz, himself an author of a History of Indian Literature, called this work "a landmark in the history of Indology". A French translation appeared in 1859, the second edition of 1876 was translated into English in 1878.

Weber wrote a treatise on Panini *Zur Frage ueber das Zeitalter Paninis* (On the problem of the age of Panini), 1861. One of Weber's articles, vol. XIII of the "Indische Studien", is entitled *Das Mahabhasya des Patanjali*, 1873. He extracted all the notices of interest for the cultural history of India from this grammatical text.

The problem of chronology induced Weber to study astronomical texts. In his *Die vedischen Nachrichten von den Nakshatra* (Vedic accounts of the Nakshatras) in two parts, 1860 and 1861, he proved that the lunar mansions, the nakshatras, cannot have originated in China as they are mentioned much earlier in India. Having studied the semantic development of the word nakshatra in Vedic sources, he came to the conclusion that the concept of lunar mansions had been taken over from Babylonia.

The intercourse between India and the West interested Weber in other contexts as well, as is attested in his essay *Die Verbindungen Indiens mit den Laendern des Westens* (India's relations with Western countries). He wrote on the relation between Greek and Indian fables, and on the Ramayana, which he believed to have been influenced by Homer. His last paper on this subject was written in 1890, *Die Griechen in Indien* (The Greeks in India). He brought out a translation of "Malavikagnimitra" and adduced definite proof about Kalidasa's authorship.

One of Weber's greatest merits is that he studied Jain literature and made the teachings of this religion known in the West. He did not, however, realise that Jainism is a religion in its own right, but took it to be an offshoot of Buddhism. G. Buehler had sent Jain manuscripts to Germany, and Weber began studying them immediately. The results of these studies were laid down in a treatise *Ueber die heiligen*

Schriften der Jaina (On the Holy Scriptures of the Jains) in which he discussed the Canon of the Svetambara sect. In the fifth volume of the "Catalogue of the manuscripts of the Royal Prussian Library" he described the manuscripts in great detail. Weber also took an interest in Jain secular literature and wrote on the Pancadandachatraprabandha, a fairy tale of King Vikramaditya on the Simhasanadvatrimisika; on the Campakashresthikathanakam, the story of the merchant Campaka; and on the Uttararamacarita. Weber was the first to discuss Jain Prakrit. He interpreted it as an intermediate stage between Pali and the Prakrit of the grammarians.

Prakrit studies greatly benefited by Weber's edition of the Sapta-satakam, an anthology of verses in Maharashtri, compiled by Hala. The edition and translation appeared in 1881; two years later Weber dealt with the commentary to this work by Bhuvanapala.

Another treatise on Jain literature is the analysis of the Satrunjaya-mahatmya, the glorification of a holy mountain and place of pilgrimage, published in the German Journal of Oriental Studies in 1858. In 1867 and 1868 Weber brought out a monograph *Ueber ein Fragment der Bhagavati, ein Beitrag zur Kenntnis der heiligen Sprache und Literatur der Jaina* (On a fragment of the Bhagavati, a contribution to the knowledge of the holy language and literature of the Jains).



Haug had studied Iranian languages and Sanskrit in Germany according to Western methods. His stay in India and his contacts with dasturs and pandits enabled him to gain insight into Oriental traditions, and his work greatly benefited by knowing the living religions. He is considered one of the greatest authorities on Iranian languages and co-founder of Iranian philology.

Martin Haug was born on 30.1.1827 at Ostdorf near Balingen in Wuerttemberg, where his father was a farmer. Haug taught himself Greek and Latin and learned Sanskrit with the help of Bopp's edition of *Nal* and *Damayanti*. He was only 16 years old when he became an assistant schoolmaster. After passing the final high school examination in Stuttgart, he went to Tuebingen University. He obtained his doctorate in 1852 for a thesis "De fontibus Plutarchi" (On the sources of Plutarch). He then went to Goettingen, where he took up Semitic languages, and he continued his Indological studies under Theodor Benfey. He qualified as a university lecturer in 1854 with a thesis *Die Lehre Zoroasters nach den Liedern des Zendavesta* (The doctrine of Zoroaster according to the Zend Awesta). His first lecture was on "The Names of Vedic and Iranian Gods". In order to make a living, Haug obtained leave from Bonn University and worked as an assistant to Karl von Bunsen, who was editing a Bible for the Protestant Church.

In 1859, Haug was appointed Superintendent of Sanskrit and Professor of Sanskrit at the Poona College (today's University of Pune). Haug had already published works on Zoroastrianism, e.g. *On the Pehlevi Language and the Bundehesh*, 1854, and *The Five Gathas*, 1858-60. Personal contacts with Parsee priests helped Haug to get a better understanding of the Zoroastrian scriptures. Haug's chief merits were in the field of Old and Middle Iranian literature of the Zoroastrians. Haug's combining Oriental traditions with Occidental linguistics proved most beneficial. The treatises which he edited together with Parsee priests

furthered Zend studies. His two works *Old Zend — Pahlavi Glossary* and *Old Pahlavi — Pazend Glossary*, London and Bombay 1870, were excellent introductions to the Middle Iranian language of the Zoroastrians. Of equal importance was his edition of the Pahlavi text of the "Ardaviraf Namak", Bombay and London, 1872. As this text describes Ardaviraf's visits to hell and heaven, it has often been considered to be a precursor of Dante's "Divine Comedy". Haug always based his editions on several manuscripts, which he compared with each other.

Haug's work *Ueber den Charakter der Pehlevi Sprache* (On the character of the Pahlavi Language), 1869, and his grammatical notes to N. L. Westergard's edition of the Bundehesh are considered landmarks in the study of Middle Persian. His *Essays on the Sacred Language, Writings and Religions of the Parsees*, Bombay 1862, is a standard work which is still useful today.

From 1863-64 he travelled in Gujarat to collect manuscripts for the British Government. His private collection went to the Muenchen Library after his death.

For reasons of health Haug returned to Germany in 1866. In 1868 he was appointed Professor of Sanskrit and Comparative Philology at Muenchen. He lectured on many subjects in the field of Sanskrit philology, linguistics, and Oriental studies, and young scholars from India and England came to his classes. Haug's most brilliant student among the pandits was R. G. Bhandarkar. Haug died on 5.6.1876 at Ragaz.

In the field of Indology, Haug edited and translated the *Aitareya Brahmana*, 1863, in 2 vols. He had gained insight into Vedic ritual through his friendship with pandits, which proved to be of great value when engaged in this work. He also wrote a treatise on *Brahma and the Brahmins*, and on *The value of Vedic accent*, in the Proceedings of the Bavarian Academy, 1871 and 1873. He maintained that Vedic accent is not a word accent, but a song accent. This theory is based on the present day recitation of the Vedas.

A bibliography of Haug's works is found in Bezzenger's "Beitrage zur Kunde der Indogermanischen Sprachen", I.



ERNST TRUMPP
1828-1885

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Trumpp has to his credit a Pushto Grammar, which is still a standard work. He translated the Holy Book of the Sikhs, the Adit Grant, from Gurmukhi. His Sindhi Grammar has recently been republished, and he collected and edited the Risalo, the Sindhi work of the Sufi poet Shah Abdul Latif of Bhitt.

Ernst Trumpp was born on 13.3.1828 in Ilsfeld, near Besigheim in Northern Wurttemberg, where his father was a peasant and master carpenter. Trumpp was greatly interested in language and when yet a schoolboy, he tried to write a grammar of the gypsy language. He was sent to Tuebingen to study theology after having passed his maturity examination. Besides Hebrew he studied Arabic and Sanskrit. His studies were interrupted in 1848, when Trumpp joined the liberal movement, the aims of which were universal suffrage, freedom of the press, and a constitution. Trumpp was imprisoned for a short time in Hohenasperg. After his release, he completed his studies in Tuebingen, and then worked as a curate. As he wished to continue his oriental studies, he went to London, where he became assistant librarian at the East India House. In 1852 the Church Mission Society asked him to go to India to study modern languages and to write grammars and dictionaries.

Trumpp arrived in Bombay in 1854 and stayed in Karachi for some time. He learned Sindhi and was very soon able to read and understand the language. As he fell seriously ill, the Mission Board sent Trumpp to Jerusalem to recover. He met a Swiss lady in Jerusalem, whom he took back to Karachi as his wife. She died a year later in childbirth during the Mutiny, and Trumpp returned to Germany with his baby son. He married a German lady and again set out for the East, taking his family to Peshawar. Within three weeks, Trumpp had learned enough Pushto to preach fluently in that language. He also took an interest in the Kafir dialect and in the Brahui and Tardu languages. He contributed a paper on the Kafir dialect to the Journal of the Royal Asiatic

Society, 1868.

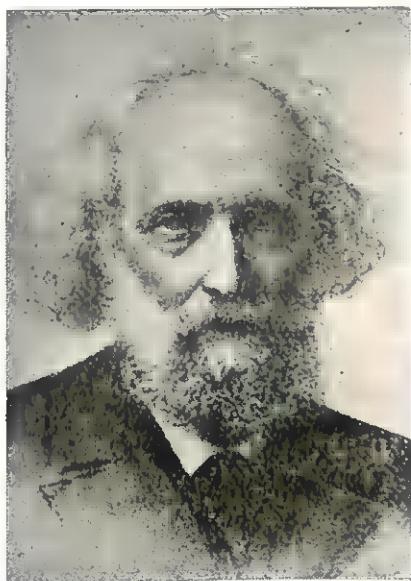
After eighteen months stay in Peshawar, Trumpp had to leave on account of ill health. He lived in Stuttgart and later on in Pfullingen, working as a clergyman and publishing many papers in learned journals.

In 1870 the British Government asked Trumpp to translate the *Adi Granth*. Trumpp accepted gladly, but felt that it was not possible to translate such a difficult book without native assistance. He therefore went to Lahore and stayed there till the end of 1871. He taught at the university and contacted learned Sikhs in Lahore and Amritsar in order to have difficult passages explained. Three commentaries he found were of great help to him. Trumpp noted down all the grammatical forms and obsolete words and thus gradually drew up a grammar and a dictionary. Trumpp wrote the translation in Germany, and it appeared in print in 1877.

For one year Trumpp was lecturer in Tuebingen; in 1874 he was appointed professor of Semitic languages at Muenchen university. He published a number of papers concerning Arab grammar in the Proceedings of the Muenchen Academy of Sciences.

In 1861, while in Germany, Trumpp wrote a paper *Das Sindhi im Vergleich zum Prakrit und anderen neueren Dialekten sanskritischen Ursprungs* (Sindhi as compared to Prakrit and other recent dialects of Sanskrit origin). He classified the different dialects of Sindhi and gave an introduction to the sound system and structure of Sindhi. Trumpp translated one poem, Sur Sorathi, of Shah Abdul Latif's "Shah jo Risalo". The edition of this work was brought out in 1866. It was the first time that this masterpiece of Sindhi literature had been published, and it has been said by a Sindhi writer that, if Trumpp had not compiled and published the Risalo at the time he did, a good deal of Shah Abdul Latif's poetry would have been lost. A new edition of the Risalo was published in Bombay in 1956.

Trumpp's *Grammar of the Sindhi Language* appeared in 1872 (reprint Wiesbaden 1968), the material having been collected during his stay in Sind. A year later, his Pushto Grammar appeared, *A Grammar of the Pushtoo, or language of the Afghans, compared with the Iranian and North Indian idioms*, 1873. Trumpp also wrote a grammar of Nepali, which was never published, and worked on a grammar of the Prakrit of the Middle Ages, which it seems he did not finish. Trumpp fell blind and spent the last years of his life in hospital in mental derangement. He died on 5.4.1885.



Lefmann, who was professor of comparative linguistics, took an interest in the Gatha dialect. He also brought out a critical edition of the *Lalitavistara*.

Salomon Lefmann was born on 25.12.1831 in Telgte in Westfalen. He studied linguistics, philosophy, and history in Muenchen, Heidelberg, and Berlin. He obtained his doctorate in Berlin in 1864 for a thesis written in Latin on the principles of Aristoteles education of mankind. In 1870 he became associate professor at Heidelberg, where he died on 14.1.1912.

Lefmann wrote a number of papers on linguistic subjects. Among his works in the field of Indology is a translation of the *Lalitavistara*, Berlin 1874. He also brought out a critical edition of this text, Halle a. Saale 1902-08. He contributed *Geschichte des alten Indiens* (History of ancient India) to a World History, Berlin 1890. He discussed the Gatha dialect in the Journal of the German Oriental Society (ZDMG) 1875 and wrote on the life of Franz Bopp, *Franz Bopp, sein Leben und seine Wissenschaft aus Briefen und anderen Schriften* (Franz Bopp, his life and his science from his letters and other writings), 1891.

Kittel's chief contribution to Indology is the compilation of the monumental Kannada-English Dictionary, first published in 1894. Having been revised and enlarged in recent years by M. Mariappa Bhat of Madras University, it still holds the distinction of being unsurpassed and unrivalled in its field.



Ferdinand Kittel was born on 7.4.1832 at Resterhafen, East-Friesia, in the North-Western corner of Germany. Being the eldest son of a village pastor, he had his initial schooling under his father and then was sent to a grammar school at Aurich. He left the school prematurely in order to become a missionary. From 1850 to 1853 he received theological training in the seminary of the Basel Evangelical Missionary Society in Basel. After completing this course, he was sent to India. Stationed first in Dharwar and then in Mangalore, he studied Kannada, Tulu, and Sanskrit very seriously. A number of pamphlets, tracts, and translations of religious texts, published during the first ten years of his stay in India, both in Kannada and Tulu, show his superb mastery of these languages.

In Mangalore one of his main responsibilities was to work in the mission high schools. To meet their requirements, Kittel composed and edited several text books, among them "The School of Pancatantra"; "A Canarese Poetical Anthology"; History of the Church of Christ; and a Kannada translation of M. Henry's 'History of England'. His concise grammar in Kannada, revised and edited under the title *Vyakarna Suthragalu* in 1865, became very popular throughout Karnataka. His evangelistic activities led Kittel increasingly to the insight that the Gospel must be expressed in forms of thought and patterns of language which originated from the Indian soil. Hence he became a most devoted student of practically all aspects of Indian religion and culture, especially after having been transferred from Mangalore to Mercara. His publications from this period include *Knowledge of the Supreme Spirit*, 1863; *Survey of the Vedic Polytheism and Pantheism*, 1868; *A Tract on Sacrifice*, 1872; and *Ueber den Ursprung des Lingakultus in Indien* (On the origin of the Lingam cult), 1876. Kittel also carefully prepared

editions of old Kannada texts, notably Kesiraja's *Sabdamanidarpana* ("Jewel Mirror of Grammar"), 1872, and Nagavarma's Chandas (*Nagavarma's Canarese Prosody, edited with an Introduction to the Work and an Essay on Canarese Literature*, 1875).

On the request of the mission home board and encouraged by a number of Indian and European scholars in Dravidian studies, Kittel began working at the *Kannada-English Dictionary* in 1875. He extracted lexical material from 40 works in Kannada, spread over a period of eleven centuries and representing classical, mediaeval and modern Kannada. He compared the most reliable manuscripts and copied them without employing a scribe. With this material at hand, he went back to Germany from 1877-83 and there he prepared the first draft of the dictionary. Then he returned to India with a view to consult Indian experts on the subject. It took him nine more years, checking even the different usage of words in various parts of Karnataka, to produce the final draft. Due to his failing health, Kittel went back to Germany for good in 1892. He settled down in Tuebingen, and from there he saw the dictionary through the press. In 1896, Kittel was awarded the degree of a Doctor of Philosophy by the University of Tuebingen in acknowledgement of his remarkable contributions to Dravidian studies.

For the next years he worked on a *Grammar of the Kannada Language in English*, basically following Kesiraja's approach, and he had the satisfaction of holding the first printed copy of it in his hands one day before he passed away on 19.12.1903.



Pertsch began his career as an Indologist and edited two Sanskrit texts. As a librarian, he specialised in Islamic studies in his later years. Wilhelm Pertsch was born on 19.4. 1832 in Coburg, where his father was a lawyer. After finishing school in 1850, Pertsch went to Berlin to study Oriental languages. In 1852 he edited *Ksiticavamavalicharitam*, *A Chronicle of the Family of Raja Krishnachandra of Navadvipa, Bengal*. His fellow student, W. D. Whitney, assisted him with the English translation of this text. King Krishnachandra lived in the 17th century. Pertsch's second text edition, *Upalekha, de Kramapatha libellus*, was his doctoral thesis, which he submitted in 1853 in Berlin. This text deals with the step by step recitation of the Rigveda. A year later he published an alphabetical list of verses of the Rigveda in the journal "Indische Studien", volume III.

Pertsch went on a study tour to Paris, London, and Oxford in order to collect material for a critical edition of the Taittiriya Aranyaka of the Black Yajurveda. On his return to Germany, he accepted a post as librarian in Gotha in 1855 and held it till his death on 17.8.1899.

As the Gotha library contained more manuscripts in Persian, Arabic and Turkish than in Indian languages, Pertsch specialised in Islamic studies. He brought out a catalogue of Oriental manuscripts in the Gotha Library in eight volumes, describing 33,000 texts. He was asked by the Royal Library in Berlin to catalogue their manuscripts, and he compiled volumes IV and VI of the Berlin Catalogue of Oriental manuscripts. He also arranged the Oriental coins in Berlin museums. Pertsch contributed many papers to the Journal of the German Oriental Society and to the journal "Orient and Occident". He described a Pali manuscript in "Gurupujakaumudi", the commemoration volume for Albrecht Weber. Pertsch facilitated the work of other scholars by generously putting manuscripts of the Gotha Library at their disposal.

ALFRED LUDWIG
1832-1912



Ludwig was a versatile but eccentric scholar, who is best known for his translation of the Rigveda. He also took an interest in epic studies.

Alfred Ludwig was born on 8.10.1832 in Wien as the son of a merchant. He studied Greek, Latin, Old Slavonic, and Sanskrit. A scholarship from the Government of Austria enabled him to go to Berlin University for two years. Here he became a student of Albrecht Weber, who remained his friend and patron, although he often disagreed with Ludwig on scholarly matters. After teaching for some time in Wien, Ludwig was appointed professor of Greek, Latin and Comparative Linguistics at the University of Prag. He died in that city on 12.6.1912.

Besides Sanskrit, Latin and Greek, Ludwig knew Semitic and Iranian languages, and he was proficient in several modern languages. He wrote numerous papers on comparative linguistics, but his views were accepted neither by his contemporaries nor by modern scholars. His publications on literature, history, and religion were more successful. He wrote several papers on epic subjects, e.g. *Ueber das Ramayana und die Beziehungen desselben zum Mahabharata* (On the Ramayana and its relation to the Mahabharata) in the Annual Report for the Society of Folklore and Linguistics, Prag 1894. He did not, like Jacobi, consider the Rama episode in the Mahabharata to be a summary of Valmiki's Ramayana. In another paper, *Ueber das Verhaeltnis des mythologischen Elements zur historischen Grundlage des Mahabharata* (On the relation of the mythological element to the historical basis of the Mahabharata), in Proceedings of the Bohemian Academy of Sciences, Prag 1884, he said that he considered the mythological element in the epic to be predominant, but he conceded that there might be historical factors as well. In a paper "Yavanani" in the Proceedings of the Bohemian Academy,

Prag 1893, he discussed the age of Panini.

Ludwig's most important contribution to Indology was his translation of the *Rigveda*, the first part of which appeared in Prag end of 1875; it took eleven years till the last of the six volumes was brought out. Ludwig not only translated the text, but commented upon it and added numerous articles on different matters. The translation is in prose, and technical terms have been retained in Sanskrit, especially those pertaining to ritual and mythical concepts. Ludwig wrote in a difficult style and had his own method of spelling, the principles of which were not easily understood. Nevertheless, Winternitz preferred Ludwig's difficult style to M. Grassmann's smooth rendering of the Rigvedic hymns. He did not apply linguistic methods of interpretation, but made use of later Vedic literature, especially the Brahmanas; he also took note of Sayana's commentary. He compared the hymns of the Rigveda with the Samaveda and came to the conclusion that the Samaveda was the more archaic text. The third volume of his translation contains an essay entitled "Die Mantraliteratur und das alte Indien als Einleitung zur Uebersetzung" (Mantra-literature and ancient India as an introduction to the translation). From genealogical notices he concluded that the composition of the Veda must have taken at least three and a half centuries. Astronomical data in the Veda do not contradict the view that the beginnings of the Veda go back to the 15th cent. B.C. The main area of Aryan settlement was the Sindhu river from the ocean to the mountains. Ludwig also discussed the main tenets of Vedic religion and the development of moral and philosophical ideas.

Winternitz compiled a bibliography of Ludwig's works in the XX. Annual Report of the German Association for Folklore and Linguistics in Prag. An English translation of the *Rigveda*, which was found among Ludwig's papers, was bought by Oxford University.



EMIL SCHLAGINTWEIT

1835-1904

40

Emil Schlagintweit had studied Law and worked as a civil servant. He learnt Tibetan in order to publish manuscripts and blockprints brought by his three brothers from a scientific journey to India. He was one of the first to write on Tibetan Buddhism.

The three elder Schlagintweit brothers (Adolf, born 1829, a naturalist; Hermann, born 1826; and Robert, born 1833) had been sent on a scientific expedition to India from 1854 to 1858 by order of the King of Prussia and the East India Company. Adolf and Robert did research in the Western Himalayas, Hermann in the Eastern Himalayas. All three of them visited Kashmir, Ladakh, and Baltistan. Hermann and Robert travelled in the Karakorum and Kunlun mountains. Adolf went to Chinese Turkestan and was murdered in Kashgar. Hermann Schlagintweit wrote on these travels and explorations in *Reisen in Indien und Hochasien* (Travels in India and in High Asia), in 4 vols., 1869-80. Together with his brother Rober he published *Results of a scientific mission to India and High Asia*, 2 vols., 1868. Robert Schlagintweit later travelled in the South-western parts of the United States and wrote on California and on the Mormons.

Emil Schlagintweit was born on 7.7.1835 in Munich. He studied Law in Berlin and obtained a doctorate in Law and in Philosophy. He was employed in the Bavarian Civil Service. He took up the study of Tibetan and undertook to arrange his brothers' collections. Most of the manuscripts they had obtained passed into the Bodleian Library at Oxford, but a few were kept by the family.

Emil Schlagintweit's most important work appeared in 1863, entitled *Buddhism in Tibet*, "illustrated by literary documents and objects of religious worship, with an account of the Buddhist systems preceding it in India (with a folio atlas of twenty one plates and twenty tables of native print in the text)". It was written in English and dedicated to King William I of Wuerttemberg. It was the first account of Tibetan Buddhism to be accompanied by descriptions and representations of the objects used in worship. Two large folio volumes appeared in 1880-

81. *Indien in Wort und Bild, Eine Schilderung des Indischen Kaiserreichs* (India in Word and Picture, A description of the Indian Empire).

Emil Schlagintweit was a corresponding member of the Munich Academy of Letters, and he published most of his papers in the Transactions of the Academy. He edited and translated the Tibetan chronicle of kings under the title *Die Koenige von Tibet, von der Entstehung der koeniglichen Macht in Yarlung bis zum Erloeschen in Ladak, Mitte des 1. Jh. v. Chr. bis 1834 n. Chr.* (The Kings of Tibet, from the time of the beginning of royal power in Yarlung till its end in Ladakh, 1st cent. B.C. to 1834 A.D.). He wrote on *Indian Ordeals* and translated a 16th cent. work on the chronology of Buddhism, and another work on the life of the religious reformer Padmasambhava. Schlagintweit published catalogues of the small collections of Tibetan manuscripts at the State Libraries at Munich and Stuttgart. Two papers of his dealt with *East Indian Castes in Modern Times* (based on Census Reports) and on the range of modern vernaculars. Shortly before his death he published an account of an attempt to obtain catalogues of the literary contents of Tibetan monasteries. A letter was despatched to the Dalai Lama, but no answer was received. Schlagintweit was a member of the Bavarian Academy and of the Royal Asiatic Society. He died on 20.10.1904.

Haas worked on a catalogue of classical Sanskrit literature in London, but died before completing this work. He was one of the first to take an interest in Indian medicine, but his views on the subject are no longer tenable.

Ernst Haas was born in Coburg in 1835. He began studying medieval history, grammar, and Romance languages, later he took up Sanskrit. He studied in Bonn, Berlin, and Tuebingen. He obtained his doctorate in Tuebingen in 1859 for a thesis *Die Heiratsgebraeuche der alten Inder nach dem Grihyasutra* (Ancient Indian Marriage Customs according to the Grihyasutra). This thesis was published in volume 5 of the journal "Indische Studien", 1862. Haas later lived for two years in Paris, and then accepted a post as private tutor to Lord Minto's family in Scotland. In 1866 he was appointed by the British Museum, and in 1875 he became professor of Sanskrit at the University College in London. He worked with J. Eggeling on the catalogue of manuscripts; he was to have compiled the manuscripts of classical Sanskrit literature, but he died in 1882 without having completed the task. He did, however, bring out a useful Catalogue of Sanskrit and Pali Books in the British Museum.

Haas took an interest in Indian medicine and wrote a treatise *Ueber die Urspruenge der indischen Medizin, mit besonderem Bezug auf Susruta* (On the origin of Indian medicine with special reference to Susruta), in the Journal of the German Oriental Society (ZDMG), 1876. He criticized the views of Arab writers and assumed that they had no knowledge of Indian medical literature, but were only acquainted with that of the Sind. According to Haas, Indian medicine of Susruta and Caraka originated between the 10th and 15th centuries. In a second treatise, in the same journal, 1877, *Hippokrates und die indische Medizin des Mittelalters* (Hippocrates and Medieval Indian Medicine) he attempted to prove that the name Susruta was nothing but an Arab rendering of the Greek Hippocrates. Haas's theories were refuted by the Arabist August Mueller in an article "Arabische Quellen zur Geschichte der Indischen Medizin" (Arab Sources for the History of Indian Medicine), ZDMG XXXIV.

GUSTAV OPPERT
1836-1908

Oppert taught Sanskrit and Comparative Linguistics at the Presidency College, Madras, for 21 years. He was also Telugu translator to the Government as well as Curator of the Government Oriental Manuscript Library.

Gustav Oppert was born on 30.7.1836 in Hamburg in a family of scholars and financiers. One of his ancestors, Samuel Oppenheimer, was a court factor of the German Emperor Leopold I and had provided him with the means of conducting the wars against Turkey. With the help of his friend, Prince Eugen, Samuel Oppenheimer had acquired a large number of valuable Hebrew manuscripts from Turkey. This library was eventually sold to the Bodleian Library at Oxford. After obtaining his Ph.D. degree, Gustav Oppert went to England in 1866, where — at the instigation of Max Mueller — he was engaged in arranging the library of his ancestors. Gustav's brother, Julius, the oldest of twelve children, studied Oriental languages and obtained his doctorate for a thesis "De jure Indorum criminali" (On the Criminal Law of the Indians), he later became professor of Assyriology and took part in archaeological excavations in Mesopotamia. He was one of the pioneers in deciphering the cuneiform script.

Gustav Oppert was for some time assistant in the Queen's Library at Windsor Castle. In 1872 he joined the Presidency College at Madras; a year later he became Curator of the Government Oriental Manuscript Library, and later Telugu Translator to the Government. While in Madras, he edited the following texts:

(1) Ramarajiyamu, Telugu poetry; (2) Prakriya Samgraha of Abhayacandrasuri, a Sanskrit grammar; (3) Nitiprakasika of Vaisampayana, on statecraft, Madras 1882; (4) Sukraniti, of an unknown author on statecraft, Madras 1882; (5) Vaijayanti of Yadavaprakasa, an encyclopedia, Madras 1893. In Winternitz's opinion, the two books on



statecraft are modern forgeries, from which Oppert attempted to prove that ancient Indians knew firearms (Madras Journal of Literature and Science, vol. 2 and 4).

Oppert also wrote *On the Weapons, Army Organisation, and Political Maxims of ancient Hindus*, Madras 1880. This work has at the end chapter VII of the Sukraniti, the text on statecraft edited by him, in Roman script with an English translation. Two books appeared in 1879, *On the Classification of Languages*, London, and *On the ancient Commerce of India*, Madras. A reprint of Oppert's *Original Inhabitants of Bharatavarsha or India*, Westminster 1893, appeared in Delhi in 1972. In this book Oppert has collected a large number of data, but he himself realised that many of his hypothesis, and the conclusions he drew from them, might be considered untenable. According to Oppert, the original inhabitants of India all belonged to one race, which he calls the Bharatan; these people were akin to the Finnish-Ugrian or Turanian race. These Bharatas were a race of mountaineers; their name is derived, according to Oppert, from the Dravidian root parai, mountain. The Bharatas were later split into two groups, the Gaudians and Dravidians, which correspond to the Kurus and Pancalas mentioned in Sanskrit literature. The Pariahs of South India belong to the old Dravidian stock and are related to the Brahuis, Mhars, Mahars, Paharis, and other tribes. The Candalas, Oppert states, are a section of the Gaudian race which was reduced to slavery by the Aryans. The Kolis, Khonds, Kodagas, Kurumbas, and others belong to this group. Oppert discussed the social practices and beliefs of the original inhabitants, and it seems that he got well acquainted with various folk cults, as for example the Bhuta cult of South Kanara. His esteem for the Bharatas is expressed in the following words: "In order to perpetuate by an outward sign the racial union of the overwhelming majority of the population of India, I venture to suggest that the inhabitants of this country would do well if they were to assume the ancient, honourable, and national name of Bharata, remembering that India has become famous as Bharatavarsa, the land of the Bharats."

After his return to Germany, Oppert contributed papers to the journal of the German Oriental Society (ZDMG). He brought out a book *Die Gottheiten der Indier* (The Gods of the Indians) in 1905. Oppert discusses the chief gods of the Aryans, and he compares Aditi with the Egyptian Isis and the Babylonian Ea. The second part of the book is devoted to the South Indian village gods, the gramadevatas.

Oppert died in Hamburg on 17.3.1908.

Buehler spent almost half of his academic career in India, and it has been said of him that "he owed much to native learning, but he richly repaid the debt by doing more than any other scholar to reveal to the Indians of today the history of their past." This he did by collecting manuscripts and by deciphering inscriptions. He also wrote on Indian Law, and his contributions in this field have become standard works.

Johann Georg Buehler, son of a clergyman, was born on 19.7.1837 at Borstel near Nienburg, Hannover. He studied Greek, Latin, Sanskrit, Zend, German, Persian, Armenian, Arabic, Archaeology, and Philosophy at Goettingen University. His Sanskrit Guru, T. Benfey, considered him to be his most promising student. Buehler obtained his doctorate in 1858 for a thesis on a problem of Greek linguistics. From 1859-62 he stayed in London as a private tutor, and later as assistant to the librarian of Queen Victoria, at Windsor Castle. After a brief term working at Goettingen University library, he was nominated Professor of Oriental Languages at Elphinstone College, Bombay, in 1863. Here he taught Sanskrit, Prakrit, Comparative Linguistics, and Latin. He also studied Sanskrit with a pandit and was soon able to speak this language fluently. He was sent on a tour of research in Southern Maratha and Kanara country in the cool seasons of 1866-69, and in 1868 he was advanced to the post of Educational Inspector of Gujarat and Officer in Charge of the search for Sanskrit manuscripts in Bombay Presidency. On account of ill health he was pensioned in 1880, and after recovery, accepted the professorship of Indian philology and archaeology in Vienna in the same year. He held this post till his death on 8.4.1898.

The first articles written by Buehler were concerned with questions of comparative philology and Vedic mythology. While in England, he compiled an index to Max Mueller's "History of Indian Literature."

In India, Buehler had been offered a post in the Education Department, but when he arrived in Bombay, he found it was no longer vacant.



He therefore became professor at Elphinstone College, Bombay. Sanskrit texts for the use of students had to be brought out, and F. Kielhorn and Buehler were appointed as editors; the Bombay Sanskrit Series was started by them. Buehler edited some books of the Panchatantra and the first part of the Dasakumaracharita in this series. While acting as Education Inspector, he published Annual Reports, 1870-80, which show how anxious he was to raise the standard of education.

Buehler's travels in search of manuscripts began in 1866 and occupied him for years to come. A report of the Department of Public Instruction of the Bombay Presidency says: "By conversing fluently in the Sanskrit language with Brahman Shastris at the various places he visited, he succeeded to a great extent in inspiring confidence and in allaying the prejudices of persons who were at first unwilling to show their sacred volumes to an European." Buehler was the first foreigner allowed to examine the Library at Jaisalmer in Rajasthan, and he found Jain manuscripts as well as secular literature, and he was very happy to note the great antiquity of his discoveries. These finds later became the basis of work done by A. Weber, H. Jacobi and E. Leumann.

The general results of Buehlers search for manuscripts are found in numerous Government Reports and Catalogues, e.g. in his "Catalogue of Sanskrit Manuscripts contained in the private Libraries of Guzerat, Kathiawad, Kachch, Sind and Khandaes", 1871-73, in the Annual Reports of the Royal Asiatic Society and in the Journal of the German Oriental Society. Buehler's *Detailed Report on a Tour in Search of Sanskrit Manuscripts in Kashmir, Rajputana and Central India*, Bombay 1877, gave details about hitherto unknown authors and their works. Among them was Ksemendra, the Kashmir poet and polyhistor, whose works are important for the history of literature and the Epics.

Buehler, being interested in history, set out to find material for chronological data in inscriptions. His results were published in the Indian Antiquary, Epigraphia Indica, and other journals. In a paper *Die indischen Inschriften und das Alter der indischen Kunstpoesie* (Indian Inscriptions and the Age of Kavya Literature) in the Proceedings of the Vienna Academy, 1890, he was able to show that inscriptions prove a higher antiquity for kavya literature than had hitherto been assumed by Western scholars. Buehler argued that Kavya literature must have developed before the beginning of the Christian era.

Buehler also contributed to the history of religions and submitted a paper on *Die indische Sekte der Jaina* to the Vienna Academy, 1887. In the article *Ueber das Leben des Jaina Moenches Hemachandru*, 1889, he gave an account of a Jain monk, who was also a grammarian and lexicographer. The main aim of Buehler's occupation with epigraphy was to study the political history of India, and he devoted much time

and patience to the decipherment of the edicts of King Ashoka. He edited the *Vikramankadevacharita*, a chronicle composed by the Jaina Bilhana in the Bombay Sanskrit Series, and discussed the *Rajatarangini*, the chronicles of the kings of Kashmir. His plan to write a complete history of India could not be carried out on account of his early death.

Buehler wrote an essay *On the Origin of the Indian Brahmi Alphabet*, a revised edition of which contained two Appendices on the origin of the Karoshthi alphabet, and on the letter-numerals of Brahmi, 1898. He contributed a treatise on Indian Palaeography to the "Encyclopedia of Indo-Aryan Research."

Indian Law was the second field of studies in which Buehler did pioneer work. Together with the judge Sir Raymond West he brought out the *Digest of Hindu Law of Inheritance, Partition and Adoption*, third edition 1884. In 1868 and 1871 he published a critical edition of the *Aphorisms of the Sacred Laws of the Hindus* by Apastamba. "The Sacred Laws of the Aryas", vol. II and vol. XIV of Max Mueller's "Sacred Books of the East", were chiefly based by Buehler on manuscripts which he himself had discovered. They contain the translation of the legal Sutras of Apastamba, Vasishtha, Gautama, and Baudhayana. "The Laws of Manu", vol. XXV of the SBE, contain — besides the translation — Buehler's extracts from commentaries and discussions on the development of legal literature, and of the relation of the Manava-dharmashastra to the Epics.

Buehler taught Sanskrit at Vienna University later and wrote a grammar for the use of students *Leitfaden fuer den Elementarkurs des Sanskrit*, 1883. It was translated under the title "Sanskrit Primer", Boston 1886. Buehler was cofounder of the Oriental Institute of Vienna University, and he initiated the Vienna Oriental Journal. The last years of his life were devoted to editing the "Encyclopedia of Indo-Aryan Research." Buehler had planned the work, enlisting collaborators, and was general editor.

J. Jolly wrote an obituary in "Encyclopedia of Indo-Aryan Research" I/1-A, 1899, and appended a bibliography of Buehler's works.

ADOLF HOLTZMANN
JUNIOR
1838-1914

44

Following the example of his uncle, Adolf Holtzmann senior, Holtzmann junior made a deep study of the Mahabharata.

Adolf Holtzmann was born on 20.12.1838 in Karlsruhe. He studied in Heidelberg and Erlangen and was a teacher in a high school before being appointed associate professor in Freiburg. In 1908 he became full professor for Sanskrit and Comparative Linguistics. He died on 17.2.1914 in Freiburg. Inspired by the example of his uncle, Holtzmann took up the study of the Mahabharata. Although his views are not accepted by all scholars, his works belong to the standard works of epic studies.

Among his works are: *Agni nach den Vorstellungen des Mahabharata* (Agni, according to the Mahabharata), 1878, *Grammatisches aus dem Mahabharata* (On the grammar of the Mahabharata), 1884, *Das Mahabharata und seine Teile* (The Mahabharata and its components), four volumes, 1892-95, reprint 1970.

Critics have objected that Holtzmann was very often subjective and not thorough. He used secondary sources when tracing references to the Mahabharata in Sanskrit literature. His indices did not help one to find ones way through the four volumes, which are not clearly arranged. His summaries of contents leave out long passages, which he seemed to consider spurious. In Holtzmann's opinion, the original poem was retouched by a person with Vaishnava, pro-Pandava tendencies.

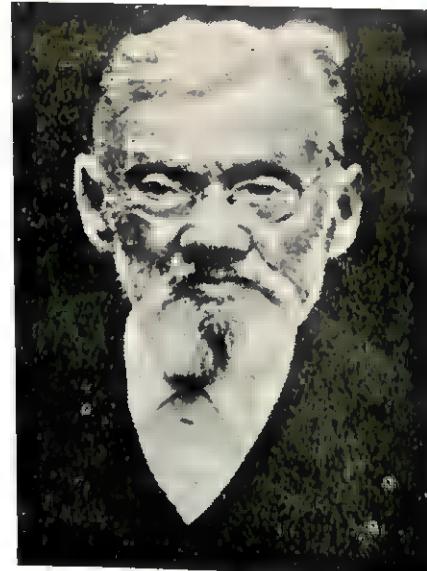
Capeller specialised in Sanskrit drama; he has several critical editions to his credit. He also brought out a work on poetics. His Sanskrit-German Dictionary for beginners and the revised English edition greatly benefited students of Sanskrit.

Carl Johann Wilhelm Capeller was born on 22.3.1840 in Alexkehnen in Eastern Prussia. He began his studies in 1860 in Berlin, where he took up Classical languages, Indo-European linguistics, Sanskrit, and Lithuanian. He obtained his doctorate in 1868 for a thesis in Latin *Observationes ad Kalidasae Malavikagnimitram*. Several scholars were of the opinion that this drama could not be ascribed to Kalidasa. Capeller compared a number of passages from *Malavikagnimitra* and other dramas of Kalidasa's. He came to the conclusion that Kalidasa was indeed the author, and that he must have written the drama in the latter part of his life.

From 1870-72 Capeller taught Latin, French and English in a school. In 1872 he submitted a thesis *Die Ganachandas, Ein Beitrag zur indischen Metrik* (The Ganachandas. A contribution to Indian metrics). He had studied about a thousand verses in Sanskrit and Prakrit and compared the different metres. He also discussed the question whether Sanskrit drama had evolved from Greek drama, a theory held by several scholars at his time.

Capeller was appointed reader for Sanskrit at the University of Jena in 1872 and he became associate professor in 1875. In 1921, when he was already 81 years of age, he discontinued giving lectures. He died on 17.7.1925 in Jena.

Capeller's Sanskrit Dictionary appeared in 1887, *Sanskrit Woerterbuch, Nach den Petersburger Woerterbuechern bearbeitet*. It was a pioneer work, for at that time only some glossaries and very expensive dictionaries, like W. Wilson's, were available, as well as the seven volumes of the St. Petersburg Dictionary. Capeller's dictionary served the needs of beginners in an ideal manner. A revised English edition appeared in



Strassburg in 1891. From 1890 onwards Capeller assisted Monier-Williams in bringing out a new edition of his "Sanskrit English Dictionary", the first edition of which had appeared in 1872.

Capeller brought out in 1909 an edition and translation of *Kalidasa's Shakuntala*. This translation was used by the wellknown producer Reinhard to stage the play in Nuremberg in 1942. (It was also staged in Chemnitz after 1945). Capeller added a Prakrit index, a list of metres, and copious notes. Capeller did not give preference for one manuscript, but tried to cull the best from each tradition, a subjective method which was not approved of by all scholars. Capeller also edited the *Pracanda-pandava* by Rajasekhara, Strassburg 1885. This edition was based on two manuscripts. According to the prologue, the title should be *Balabharata*, corresponding to *Balaramayana*. The play only has two acts, from which some scholars concluded that the play was a fragment only. In the preface Capeller argued that the poet wanted to dramatise some episodes from the epic, and he does not take the play to be in an unfinished state.

The edition of *Harsha's Ratnavali* was based on six manuscripts and six Indian editions; it appeared in Boehltingk's "Chrestomatie" in 1877 and 1909. *Ein medizinisches Sanskritdrama* (A medical Sanskrit drama) appeared in 1914. In this drama, human life (King Jiva) is attacked by various illnesses in his town, the body — Yaksman, consumption, heads the attack; he is repelled with the help of medicine.

Capeller discussed and edited several prahasanas (farces). The *Dhurtasamagama* and the *Hasyarnava* appeared in 1883. In 1912 he brought out a translation of *Bharavi's Kiratarjuniya*. In the introduction he compared the story of the drama with that of the *Mahabharata*. Parts of Magha's *Sisupalavadha* were translated under the title "*Balamagha*" in 1915. Capeller also took an interest in modern drama; he discussed "*Dillisamrajyam*" in the "Deutsche Rundschau", 1913. This drama had the coronation of King George V in 1911 as subject. In the introduction, Capeller informed his reader about the principles of Indian drama and gave a summary of the history of British India.

Capeller not only edited dramas, but a book on poetics as well. The edition appeared in two parts, *Vamana's Lehrbuch der Poetik* (Vamana's Manual of Poetics), 1875, and *Vamana's Stilregeln* (Rules of Composition), 1880.

Besides publishing various papers, he brought out a translation of German and Greek verses in Sanskrit, "Subhasitamalika", selected verses of German poets, Jena 1902, and "Yavanasantakam", hundred verses of Greek poets. These works attest to his excellent command of the Sanskrit language.

FRANZ KIELHORN
1840-1908

Kielhorn specialised in two fields — Sanskrit Grammar and Indian Epigraphy. He worked in India for fifteen years and he benefited from being taught by Indian pandits. His editions of Indian inscriptions helped to elucidate many a problem of Indian history.

Franz Kielhorn was born in Osnabrueck/Westfalia on 31.5.1840. He was educated in a gymnasium at Bernburg, Duchy of Anhalt. He then studied Indology with T. Benfey in Goettingen, A. Stenzler in Breslau, and A. Weber in Berlin. He went to England and from 1862-65 worked with Monier-Williams, helping him in the compilation of the Sanskrit-English Dictionary. He accepted an appointment under the Government of India to the Educational Department in Bombay Presidency. He remained in that service from 1866-81 and left on account of ill health. He was then appointed by the Prussian Government to the professorship of Sanskrit at Goettingen University. He retained that post up to the time of his death on 19.3.1908.

During his stay in India, Kielhorn was Superintendent of Sanskrit Studies in the Deccan College, Poona. For eight years, he was in charge of the college as principal. His work was not confined to the duties of the posts which he held. Together with G. Buehler he founded the "Bombay Sanskrit Series". These two scholars also initiated, shared and laid down the general lines of work connected with the search for Sanskrit manuscripts in Western India. Kielhorn and Buehler worked together on the edition of the Pancatantra. After Buehler's death in 1898, Kielhorn took over the editorship of the "Encyclopedia of Indo-Aryan Research."

Kielhorn had taken an interest in grammar and had edited *Santana's Phitsutra*, Leipzig 1866. After coming to India, Kielhorn continued his studies of Sanskrit grammar with the help of the best pandits. As a result of these studies, he edited the text of *Nagojibhatta's Pari-*



bashendusekhara in the Bombay Sanskrit Series. The text appeared in 1868, and the translation was completed in 1874. At the request of the Bombay Government, Kielhorn wrote a *Sanskrit Grammar*, which ran through four editions. In 1876 Kielhorn published a small book, *Katyayana and Patanjali*, dealing with Patanjali's *Mahabhasya*. He then published a critical edition of the *Mahabhasya* in three volumes in the Bombay Sanskrit Series, 1880-85; second edition 1892-1909. It has been his intention to supplement the work with a fourth volume, containing a glossary with detailed explanations and a commentary of the technical terms of Indian grammar.

From 1886 onwards, Kielhorn devoted himself chiefly to epigraphical work. He edited a large number of inscriptions from all parts of India from the classical age in *Epigraphia Indica* and *Indian Antiquary*. He was able to fix the initial date of the Chedi era, and he contributed to the history of the Cholas and Pandyas. His *Lists of Inscriptions of Northern and Southern India* are useful tools for anyone studying the history of India from the 4th century onwards.

Kielhorn was member of several learned societies and academies, and Queen Victoria invested him in 1886 with the distinction of a Companion of the Indian Empire.

Wilhelm Rau edited papers of Kielhorn in two volumes, 1969. This edition contains a complete bibliography of Kielhorn's works.

**HEINRICH
BRUNNHOFER**
1841-1917

Brunnhofer interpreted the Rigveda and attempted to find connections between the Vedic Indians and foreign countries. He regarded the Rigveda as a document of the Indian Aryans of a period when they were on their way from Iran to India.

Heinrich Brunnhofer was born on 23.3.1841 in Aargau, Switzerland. He studied Sanskrit with A. Weber. In 1866 he went to England, where he became assistant of Monier-Williams at Oxford. In the summer of 1867 he assisted Max Mueller in compiling the Index to the Rigveda. Later he held appointments in Switzerland and in Russia. In summer 1905, he travelled on the Wolga from Kasan to Astrachan. He wrote many papers on Russian topics, till the outbreak of World War I. In 1901 he wrote a book on the prehistory and historical geography of Asia which qualified him to become a professor. He died in 1917 in Munich.

Already in his first paper on the Graeco-Italian name for milk he showed the characteristics of his later works: he was well versed in Comparative Linguistics, which he coupled with fanciful interpretations. His next publication was *Ueber den Geist der indischen Lyrik, mit Originaluebersetzungen aus der Hymnensammlung des Rigveda, den Spruchdichtern und Hala's Anthologie volkstuemlicher Liebeslieder* (On the spirit of Indian lyrics, with a translation from the hymns of the Rigveda and Hala's anthology of popular love songs), Leipzig 1882. He refers to the Vedas as the skylarks morning song of mankind, which becomes conscious of its greatness.

In his paper *Ueber den Ursitz der Indogermanen* (On the original home of the Indo-Europeans) he discussed the migration of the Vedic Aryans. He considered Armenia to have been the original home of the Aryans. Brunnhofer's later works all centre around this theme, even if they were concerned with linguistic problems. Two papers on the use of the infinitive in the Veda paved the way for his chief work *Iran und Turan, Historisch-geographische und ethnologische Untersuchungen ueber den aeltesten Schauplatz der indischen Urgeschichte* (Iran and Turan,

Historical, geographical, and ethnological examinations of the oldest scene of Indian prehistory), Leipzig 1899. He states that Vedic tribes lived as nomads in the area between the Caspian Sea and the Punjab, and he asked the Russian Government to collect all legends in the regions of the Elburz and the Hindukusch, because he believed that memories of ancient periods persist into modern times. He maintains that Samudra (ocean) in the Vedas refers to the Caspian Sea, which derived its name from the sage Kasyapa. He even found references to Babylon and to Queen Semiramis in the Veda, and he was so sure of the Iranian home of the Vedic Aryans that he thought most of the sages had never set foot on Indian soil.

A second book, published in 1910, was a continuation of "Iran and Turan". Its title was *Arische Urzeit, Forschungen auf dem Gebiet des ältesten Vorder-und Zentralasiens nebst Osteuropa* (Aryan Prehistory. Researches in the ancient Near East, Central Asia, and Eastern Europe). In a fanciful but stimulating way he traces references to Iran in the Veda. In the ornaments and weapons of the Maruts he recognised the ornaments and weapons of the Parthians, and he claimed that the Aryans knew gunpowder.

Brunnhöfer collected more than 40 of his essays, published in various journals, and brought them out in one volume under the title *Oestliches Werden, Kulturaustausch und Handelsverkehr zwischen Orient und Okzident von der Urzeit bis zur Gegenwart* (Eastern Development. Cultural exchange and trade between Orient and Occident from prehistoric times to the present day).

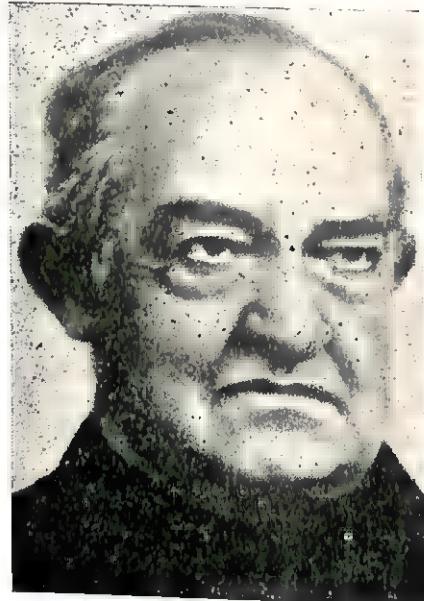
ALEXANDER
BAUMGARTNER
1841-1910

Baumgartner, a Jesuit, was editor of the Jesuit journal "Stimmen aus Maria Laach". Being interested in literature, he contributed many articles on poets and writers. In the course of working on a history of world literature, he wrote a book on the Ramayana, in which he discussed Valmiki's Ramayana as well as other Sanskrit versions and those in the vernacular languages.

Alexander Baumgartner was born on 27.7.1841 in St. Gallen, Switzerland. After finishing school, he joined the order of Jesuits in 1860. He studied philosophy and literature and after completing his courses in 1867 he started teaching French, Italian, and English in Muenster in Westfalia. Two years later he began studying theology in Maria Laach. In 1872 he was ordained as a priest. Baumgartner was editor of the Jesuit journal "Stimmen aus Maria Laach" for 36 years. He died on 5.9.1910 in Luxemburg.

Baumgartner contributed many articles to the journal he edited, on Lessing, Longfellow, Joost van Vondel, and on Goethe. He described his travels in Scandinavian countries and in Iceland in travel books, which were highly appreciated. He began writing a History of World Literature, six volumes of which were published 1897-1911. The first volume contains the literature of Western Asia and Egypt, the second is devoted to India and East Asia. Vol. III deals with the literature of Greece and Rome of classical antiquity, Vol. IV with Latin and Greek literature of the Christian period. In the last two volumes, French and Italian literature are discussed.

As preliminary studies for the volume on Indian literature, Baumgartner wrote articles on the Mahabharata and on Indian drama. In 1894 he brought out a book *Das Ramayana und die Rama-Literatur der Inder, Eine literaturgeschichtliche Skizze* (The Ramayana and Indian Rama literature. A sketch in literary history). A reprint of this book appeared in 1972 in Osnabrueck. In this book he gave a summary of



the contents of Valmiki's Ramayana and then discussed its age. In this connection he briefly summarised the opinions of modern authors and the notices of Megasthenes and Alberuni. The next chapters are devoted to the Rama story in the Mahabharata and the Puranas, as well as the Dasaratha Jataka in Buddhist literature. He discusses works like Kalidasa's Raghuvamśa, Bhavabhuti's Uttararamacharita and Mahaviracharita, and the Bhāttikāvya. He also makes mention of the vernacular versions and folk plays. He refers to the Javanese Ramayana without taking notice of the great divergence to Valmiki found in these versions. Other Ramayanas from Thailand, Burma, Tibet and China were not known to him.

Hoernle furthered Indological studies in various fields, modern Indian languages, numismatics, epigraphy, and history. He was also an authority on ancient Indian medicine.

August Rudolf Friedrich Hoernle was born on 19.10.1841 in Sekundra near Agra, where his father was a missionary. He was sent to Germany when he was seven years old and attended school in Stuttgart. He began his university studies in Basel and went to London in 1860 to study Sanskrit with T. Goldstuecker. He returned to India in 1865 and remained there till 1899. He became professor of philosophy in Jai Narain's College in Benares and was appointed principal of the Cathedral Mission College in Calcutta in 1877. From 1881-99 he was principal of the Madrasa in Calcutta. Hoernle continued his Indological studies after his return to England in 1900. He had been a member of the Royal Asiatic Society of Bengal in Calcutta and was its vice president for some years. He died on 12.11.1918 in Oxford.

Hoernle took an interest in many Indological subjects. He was the author of *A Comparative Grammar of the North Indian Vernaculars*, 1880, and he edited a Prakrit Grammar, *Canda's Prakrita Laksana*, in *Bibliotheca Indica*, 1880. He brought out *The Uvasagadasao, being the seventh Anga of the Jains, edited in the original Prakrit with the Sanskrit Commentary of Abhayadeva and the English translation with Notes*, *Bibliotheca Indica*, 1888-1890. Together with G. A. Grierson he compiled *A Comparative Grammar of the Bihari Language*, 1885-1889, which was however not completed. He wrote 30 papers on Indian numismatics and edited Jain Pattavali's lists of teachers, from which historical data may be gleaned (*Indian Antiquary* 19, 20, 21). When the Royal Asiatic Society celebrated its centenary, a Review of the Society's activities from 1784-1883 was published. The second volume of this review is by Hoernle, who wrote on Indian antiquities, history, numismatics, epigraphy, language, and literature. He was able to compile a list of the Indo-Greek kings from their coins.

Hoernle's decipherment of the *Bakshali manuscript* proved to be of importance for the study of Indian mathematics. His treatise on this manuscript appeared in the *Indian Antiquary*, 1883 and 1888. This

manuscript had been found in the village Bakshali near Peshawar. It contains mathematical problems in sutra form and examples from daily life in verses (shlokas) as well as the answers to the problems and explanations in prose. The language is the socalled Gatha dialect, in which a number of Buddhist texts have been written also. Hoernle ascribes the birch bark manuscript to the 8th or 9th century, the text itself to the 3rd or 4th century A.D.

Hoernle's work on the Bower manuscript was of equal importance. This manuscript was named after its finder, Lieutenant H. Bower, who had found it in 1890 in an old stupa near Kaschgar in Central Asia. For palaeographical reasons this manuscript is ascribed to the 4th century A.D. One of the texts describes different medicines and their ingredients, ointments for the eyes, and discusses garlic, which is said to increase man's lifespan by one hundred years. The second text has prescriptions for 14 medicines to be used externally and internally. The longest text is called Navanita and has extracts from older medical text books. All texts are metrical, the language is a mixture of Prakrit and Sanskrit. Hoernle published these texts under the title *The Bower Manuscript, Facsimile Leaves, Nagari Transcription, Romanised Transliteration and English translation with notes*, Calcutta 1893-1912.

In the course of working on this manuscript, Hoernle had acquired knowledge of Indian medical literature and he wrote *Studies in the Medicine of ancient India*, part 1, Osteology, 1907. Several other articles on Indian medicine appeared in the "Journal of the Royal Asiatic Society" and in "Archiv fuer die Geschichte der Medizin" I, 1908.

The Bower manuscript and other finds made in Central Asia were the cause for expeditions to be sent to Turkestan. Hoernle continued taking an interest in these finds and reported about them in *Manuscript Remains of Buddhist Literature found in Eastern Turkestan*, 1916.

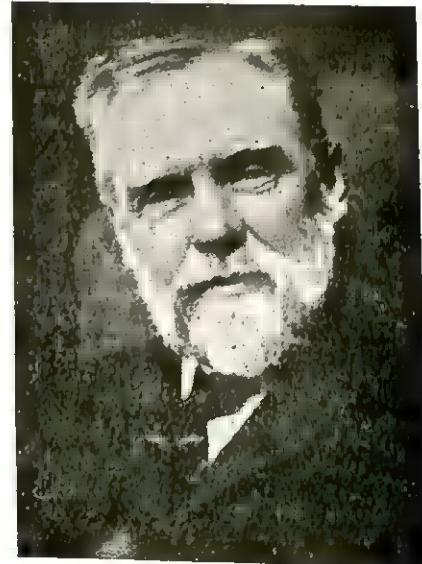
G. A. Grierson compiled a bibliography of Hoernle's works which he appended to the obituary in the Journal of the Royal Asiatic Society, 1919.

Eggeling's translation of the *Satapatha Brahmana* and his Catalogue of the Sanskrit Manuscripts in the India Office London are two works which were and still are of great value to Indological research.

Julius Eggeling was born on 12.7.1842 in Hecklingen, Anhalt, where his father owned an estate. He studied Indology in Breslau and Berlin and went to London in 1867 in order to work on Indian manuscripts. He became assistant of Max Mueller and worked for him 1867-69. From 1869-75 he was Secretary and Librarian of the Royal Asiatic Society, from 1872-75 also professor at the University College, London. From 1875 onwards he held the professorship of Sanskrit and Comparative Philology at Edinburgh. As he had not become naturalised, he returned to Germany at the outbreak of World War I. He died in Witten, Westfalen, on 13.3.1918.

After compiling an index to Max Mueller's edition of the *Pratisakhyā*, 1869, Eggeling had to check the *Index Verborum* of the *Pada-patha* of the *Rigveda*, which had been prepared by Max Mueller. This index was appended to volumes V and VI of the *Rigveda* edition, London 1872-74. Eggeling edited a short grammar, *The Katantra with the Commentary of Durgasimha, with Notes and Indexes*, in the *Bibliotheca Indica*, Calcutta 1874-78, and also *Vardhamana's Ganaratnamahodadhi with the Author's Commentary*, vol. 4 of "Auctores Sanscritici", London 1879-80. The Catalogue of Buddhist Sanskrit Manuscripts in the possession of the Royal Asiatic Society (Hodgson Collection) was written in collaboration with Prof. E. B. Cowell, London 1875.

Eggeling's two chief works were begun in the '80s and completed after two decades. The first of these, begun at the instigation of Max Mueller, was the translation of the *Satapatha Brahmana* in five volumes in the "Sacred Books of the East". In the introduction to the first



volume he discusses the caste system, the priests, the Vedic gods, as well as problems of the text. In the following volumes he deals with the Soma and other sacrifices. This translation has been useful to grammarians as well as philologists.

His second major work was the *Catalogue of Sanskrit Manuscripts in the India Office Library*. Part I, the Catalogue of Vedic works, appeared in 1887; part II is a catalogue of works on grammar, metrics, music, and lexicography; part III has a description of manuscripts on religious law (dharma); part IV deals with philosophical and Tantra literature; in part V works on medicine, astronomy, mathematics, architecture and technical sciences are treated; part VI is devoted to Epic literature. The contents of Part VII are poetic compositions in verse and prose and dramatic literature.

Delbrueck was a scholar who devoted his whole life to the study of Indo-European languages. He specialised in comparative syntax.

Berthold Gustav Gottlieb Delbrueck was born on 26.7.1842 in Puttbus on the island of Ruegen. He attended secondary schools at Stralsund and Halle. He studied Greek, Latin, German, History, Geography and French in order to earn a living as a school teacher, his father having died at an early age. He later took up the study of Comparative Linguistics. Delbrueck obtained his doctorate in Halle and then started to work as a private tutor in Livonia, and later as a secondary school teacher in Marienwerder. He went to St. Petersburg in order to collect material for his second thesis, *De usu dativi in carminibus Rigvedae* (On the use of the dative case in the hymns of the Rigveda). A revised version was published in German in Kuhn's Journal 1869 as *Ueber den indogermanischen, speziell den vedischen Dativ* (On the Indo-European, particularly the Vedic dative case).

Delbrueck was appointed reader in Jena in 1870 and became full professor of Sanskrit and Comparative Linguistics in 1873. He stayed in Jena till the end of his life, he died on 3.1.1922.

Delbrueck contributed two articles to the "Zeitschrift fuer Voelkerpsychologie" (Journal for the psychology of nations); one was entitled *Die Entstehung des Mythos bei den indogermanischen Voelkern, Ein psychologischer Versuch* (The origin of myth with the Indo-European people. A psychological essay), the other was *Ueber das Verhaeltnis von Religion und Mythologie* (On the relation between religion and mythology). He also wrote a paper *Die indogermanischen Verwandtschaftsnamen, ein Beitrag zur vergleichenden Altertumskunde* (Names of Relatives, a contribution to comparative antiquities), 1899. These papers, two of them written at the beginning of his career, may be regarded as exceptions, because Delbrueck devoted himself chiefly to the study of comparative syntax, a subject which had not been taken up



hitherto. He was able to show that the syntax has the same importance as phonetics, accidence, and word formation in the study of Indo-European languages. He also wrote papers on the cases and moods, tenses, subordinate clauses, and the order of words. He attempted to find the most ancient examples by means of comparisons of historical sources.

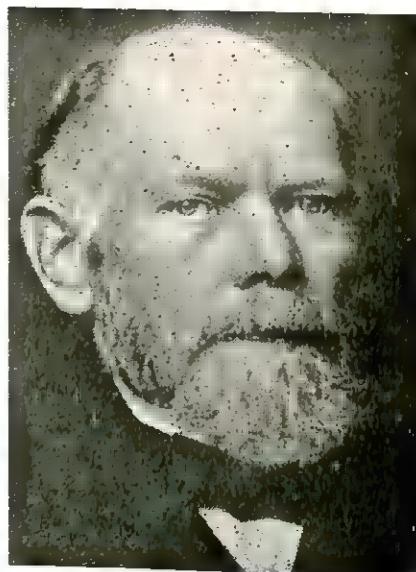
Together with E. Windisch, Delbrueck edited a journal "Syntaktische Forschungen" (Syntactic Research). The first volume was devoted to *Gebrauch des Konjunktivs und Optativs im Sanskrit und Griechischen* (On the Conjunctional and Optative in Sanskrit and Greek), 1871. He showed that the conjunctional and optative, which are found in Sanskrit, Greek, and ancient Iranian have been combined in one mood in the other languages. In 1874 Delbrueck brought out *Das altindische Verbum aus den Hymnen des Rigveda dargestellt* (The ancient Indian verb described according to the hymns of the Rigveda). In the introduction he discussed the Vedic period and the language of the educated people in contrast to the vernacular. He stated that Panini's source was the spoken language, not literature. He also mentioned the differences between older and younger hymns and the changes brought about by sandhi.

In *Altindische Tempuslehre* (Ancient Indian Tenses), 1876, he showed that the aorist was used for actions that have just taken place, a fact which had not been clearly expressed by earlier translations.

"Syntaktische Forschungen" III is made up of a paper *Die altindische Wortfolge aus dem Catapatha Brahmana* (Ancient Indian order of words according to the Shatapatha Brahmana). According to Delbrueck, the order of words in the Vedic hymns and in classical Sanskrit poetry is not as rigid as in prose, where the subject of the sentence is found at the beginning, the verb at the end of the sentence. The verb is not stressed in the principal clause, but stressed in the accessory sentence.

Delbrueck's chief works were *Altindische Syntax* (Ancient Indian Syntax), 1888, and *Vergleichende Syntax der indogermanischen Sprachen* (Comparative Syntax of Indo-European Languages), in 3 volumes, 1893, 1897, 1900. His *Einleitung in das Studium der Indogermanischen Sprachen* (Introduction to the study of Indo-European languages) was first published in 1880, a sixth edition appeared in 1919, and the work was translated into English, Italian, and Russian. *Grundfragen der Sprachforschung mit Ruecksicht auf W. Wundt's Sprachpsychologie erörtert* (Fundamental problems of linguistics, explained with regard to W. Wundt's psychology of language) appeared in 1910.

E. Hermann wrote a biography: "Berthold Delbrueck, ein Gelehrtenleben aus Deutschlands grosser Zeit", 1973, which contains a list of Delbrueck's works.



Windisch was equally at home in Celtic and Indian studies. He has a large number of publications to his credit. In the field of Indology he is best known as historian of Sanskrit philology and Indian studies in the West.

Ernst Wilhelm Oskar Windisch was born on 14.9.1844 in Dresden as the son of a teacher. From 1863-67 he studied classical and German philology. He obtained his doctorate in 1867 with a thesis on Homeric hymns, "De hymnis Homericis Maioribus." For three years he taught in a school, in 1869 he qualified as a university professor with a thesis *Untersuchungen ueber den Ursprung des Relativpronomens in den indo-germanischen Sprachen* (Examinations into the origin of relative pronouns in Indo-European languages). Together with J. Eggeling and F. Haas he worked for one year on the Catalogue of Sanskrit manuscripts in the India Office Library, London. Returning to Leipzig, he became associate professor. In 1872 he went to Heidelberg, and from 1875-77 he was professor in Strassburg. After his return to Leipzig, he held the chair for Indology and Celtic languages. From 1880-1902 he edited vols. 34-56 of the "Journal of the German Oriental Society" (ZDMG). Windisch died on 30.10.1918 in Leipzig.

Windisch was interested in many fields of Indo-European studies. He wrote on the old Saxon poem "Heliand" and its sources. His interest in grammar was shown in many publications on problems of Celtic linguistics. He made use of these in his "Kurzgefasste Irische Grammatik" (Concise Irish Grammar), 1879. He edited "Irische Texte mit Woerterbuch" (Irish Texts with Glossary), 1880. Celtologists unanimously welcomed his edition of the Irish epic "Tain bo Cuailnge", 1905.

Windisch's work on Indological subjects began in London with his participation in cataloguing manuscripts; he continued it by writing on

drama, Vedic themes, and on Buddhism. He wrote a paper *Ueber das Drama Mricchakatika und die Krischnalegende*, in the "Proceedings of the Saxon Academy", 1885. For the 5th Congress of Orientalists, 1881, he read a paper on *Der Griechische Einfluss im indischen Drama* (On Greek influence on Indian drama). His theory that Indian drama shows the influence of the new Attic comedy was not acceptable to most of his contemporaries.

Windisch edited *Zwoelf Hymnen des Rigveda mit Sayana's Commentar* (Twelve Hymns of the Rigveda with Sayana's Commentary), 1883, meant for those who could not afford Max Mueller's big Rigveda edition. Windisch felt that Sayana should be read, in order to know how Indians interpreted their holy scriptures. He wrote on the *Kausitaki-brahmana Upanishad*, and referred to two old versions of the *Jaiminiya Brahmana*, on the fate of the soul after death. In both texts it is said that the souls of the deceased go to the moon, which waxes and wanes on account of them.

Windisch's linguistic studies were extended to Pali, e.g. in a paper on *Sandhi Consonants in Pali*, 1893, and *Ueber den sprachlichen Charakter des Pali* (On the character of Pali language), 1906. He edited the *Itivuttaka* in 1889.

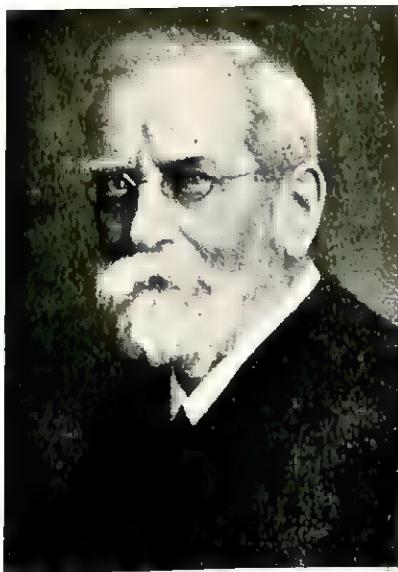
In *Mara und Buddha*, 1895, Windisch compared different versions on the temptation of the Buddha in Pali and Sanskrit texts. He showed that in older texts the temptation was thought to have taken place after the enlightenment. In later texts, when the Buddha was considered a superhuman being, Mara attacked the Bodhisatva before he attained enlightenment and was defeated once and for all. Windisch denied a connection of this story with the Gospel story of Christ's temptation.

Buddha's Geburt und die Lehre der Seelenwanderung (Buddha's Birth and the Doctrine of Metempsychosis) appeared in 1908. Windisch tried to unravel the complex tradition, discussing historical, mythological philosophical, literary, and even physiological aspects. Several chapters are devoted to Buddhist ideas about the pre-embryo state of man. A discussion of the development of the Buddha legend and metempsychosis follows. In the last chapter Windisch refutes an influence of Buddhism and Christianity on each other. In *Komposition des Nahavastu*, 1908, Windisch studied the biography of the Buddha.

Windisch's last book was his *Geschichte der Sanskrit Philologie und Altertumskunde* (History of Sanskrit philology and ancient culture) in the "Encyclopedia of Indo-Aryan Research", 1917 and 1920. The three chapters of the third volume, Windisch had intended to write, were published by J. Hertel in 1921. Windisch treated Sanskrit studies from the beginnings of Europe's contact with India to his own times. Divided into periods, it gives excellent surveys of the work done in all fields of

Indological studies. It is very much to be regretted that, owing to Windisch's death, only three chapters of the third volume, dealing with Indological research in India, are available.

On the occasion of Windisch's 70th birthday on 14.9.1914 a "Festschrift" was presented to him by colleagues, friends, and students. A bibliography of Windisch's writings is appended.



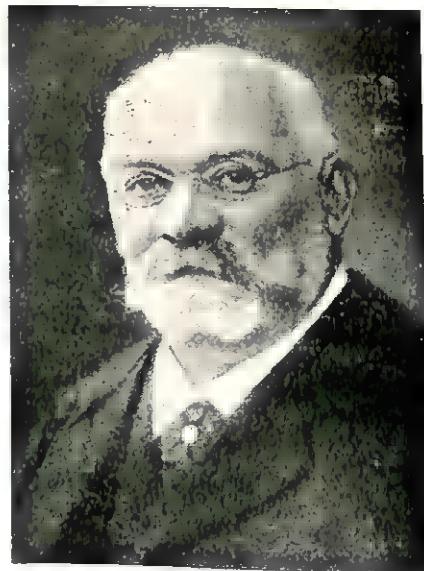
years professor in Heidelberg. From 1877 onwards he was professor of Indology at Muenchen. He died in 1920.

In 1875 Kuhn published *Beitraege zur Pali Grammatik* (Contributions to Pali Grammar) which was considered a standard work for several decades. In 1893 he brought out *Barlaam und Joasaph, Eine bibliographisch-literaturgeschichtliche Studie* (Barlaam and Joasaph. A Study in bibliography and literary history). Kuhn traces this famous novel of medieval Christianity to the lost Pahlavi version and its Indian roots, and then follows it through world literature. He discussed the relationship between Buddhist and Christian legends and compared versions with each other, to show how legends were taken over by Western tradition.

Ueber eine zoroastrische Prophezeiung in christlichem Gewande (On a Zoroastrian prophesy in a Christian garb) and *Buddhistisches in den apokryphen Evangelien* (Buddhist elements in the apocryphic gospels) are two articles discussing similar problems.

Kuhn contributed many articles to the "Journal for Comparative Linguistics" which his father, Adalbert Kuhn, had edited for many years. He also contributed to the "Oriental Bibliography". Among the articles written by Kuhn is *Der aelteste arische Wortschatz im Singhalesischen* (The oldest Aryan Vocabulary in Singhalese). His interest in the languages of further India are shown in two articles, *Herkunft und Sprache der transgangetischen Voelker* (Origin and language of the transganggetic peoples) and *Beitraege zur Sprachkunde Hinterindiens* (Contributions to the Linguistics of Further India), 1883 and 1889.

Deussen is well known as historian of Indian philosophy and also as promoter of the metaphysics of Arthur Schopenhauer. In fact, it was Schopenhauer's impact that led him to Indian studies. In his "Allgemeine Geschichte der Philosophie" (General History of Philosophy) he dedicated the first 3 volumes to Indian Philosophy, and further 3 volumes to the Western traditions.



Paul Jacob Deussen was born as son of a Protestant clergyman in Oberdreibis, Rhineland, on 17.1.1845. He became a pupil at the famous school of Pforta, where he met and befriended the young Friedrich Nietzsche. In 1864 he took up higher studies at Bonn University, which he continued in Tuebingen and Berlin, with the subjects Theology, Philosophy, Classical Philology, and Sanskrit. Since 1869 he earned a living as teacher, and as private tutor in princely Russian families. He was able to devote ample time to his studies, which finally brought him to Berlin University as lecturer (1880) and professor (1887). In 1889 he became full professor of Philosophy at Kiel University, where he stayed for the rest of his life. He died on 6.7.1919.

Deussen has — as he himself stated — dedicated 35 years of his studies to Indian philosophy, in fact from 1873 to 1908. In a peculiar way of systematisation he divided this time in five periods of 7 years each. The first 7 years (1873-1880) he counted as time of learning and of introduction in language and literature. The second 7 years (1880-1887) were given to the adaptation of Vedanta, to writing his work on the *System des Vedanta* (1883), and to a translation of Badarayana's *Brahma Sutras with the commentary of Shankara* (1887). The third 7 years (1887-1894) were dedicated to the Vedic Hymns and the Brahmanas, and to writing the first Volume (I/1) of his General History of Philosophy, *Allgemeine Einleitung und Philosophie des Veda bis auf die Upanishads* (1894). The fourth 7 years (1894-1901) concentrated work on the Upanishads, — with a translation *Sechzig Upanishads des Veda* (1897) and the completion of the second volume (I/2) of the "Allgemeine

Geschichte der Philosophie": *Die Philosophie der Upanishads* (1899). The fifth period of 7 years in Deussen's personal reckoning was filled with work on Post-Vedic philosophy, publishing a German translation of four philosophical texts of the Mahabharata (1906) in the third volume (I/3) of the General History of Philosophy, *Die nachvedische Philosophie der Inder* (1908).

Deussen's "System des Vedanta" is only concerned with the Brahma-Sutras and Shankara's commentary on it; in its kind, it is a competent and beautiful work. He has added a summary *Kurze Uebersicht der Vedantalehre*, which has been published also separately in English (Madras 1897). The translation of the Brahma-Sutras (*Die Sutras des Vedanta*) was the first complete one in any European language. Deussen planned this volume as the first of a translation-series in four volumes, which however was never completed. But some parts of it were finished in the following years: "Sixty Upanishads" separately; the "Vedic Hymns and Brahmanas" in vol. I/1 of the "General History of Philosophy"; the *Yoga-Sutras* in vol. I/3; "Philosophical Texts of the Mahabharata" — books 5, 6, 12, 14 — in vol. I/3; and several other shorter texts. The whole series of translations and systematic explorations gave for the first time a comprehensive survey of form and content of Indian philosophy to German speaking people. Here, Philology and Philosophy have joined hands.

Deussen's leading ideas for the history of the human mind was that truth can be and has been reached at all times. It is of great appeal and offers indeed a key to the historical comparison of thought. But one may clearly state today, that it was not fully welcome at his time, which believed in progress and historical accumulation of knowledge. The true impact of his insight was not recognised. Philosophers declared him to be an indologist, indologists considered him to be a philosopher. Either side of his work appeared tainted by the other, — and not at all favourably. Partly this may be explained by Deussen's fervent partisanship for Schopenhauer's philosophy, which then was popular, but not at the universities. And Deussen's belief that Schopenhauer's metaphysical voluntarism was the aim and end of the history of philosophy has hardly helped the recognition of his own achievements.



Thibaut, who for many years was professor in Benares and Allahabad, made valuable contributions in the field of Indian philosophy, astronomy, and mathematics.

Georg Friedrich Wilhelm Thibaut was born on 20.3.1848 in Heidelberg, where his father was university librarian. After finishing school he studied Indology in Heidelberg and Berlin. In 1870 he brought out *Das Jatakapatala, Lehrbuch des Jatapatha fuer den Rigveda nebst dem Abschnitt der Pratisakhyajyotsna ueber die Vikrita des Kramapatha* (The Jatakapatala. Manual of Jatakapatha for the Rigveda together with the Pratisakhyajyotsna on the Vikriti of the Kramapatha). This text deals with a particular way of reciting the Rigveda.

In 1871 Thibaut went to England, where he assisted Max Mueller in the edition of the Rigveda. In 1875 he was appointed Anglo-Sanskrit professor at the Benares Hindu College. He was principal of that college from 1879-88. From 1888-95 he was professor of the Muir Central College in Allahabad, and in 1895 he was appointed principal. He died in Berlin on 16.10.1914.

Thibaut has a number of publications to his credit; the most important of them are: *On the Sulva Sutras*, 1875; *The Sulvasutra of Baudhayana with translation*, 1875; *The Arthasamgraha, a treatise on Purva Mimamsa with translation*, 1882; *The Pancasiddhatika, the astronomical work of Varaha Mihira with translation* (in collaboration with Pandit Sudhakara Dvivedi), 1889. He contributed translations of the Vedanta Sutras with Sankara's commentaries to the "Sacred Books of the East", vols. 34 and 38, and the Vedantasutras with Ramanuja's commentary, vol. 48 of that series.

His *Astronomie, Astrologie und Mathematik* in "Grundriss der indoirischen Philologie und Altertumskunde (Encyclopedia of Indo-Aryan

Research), 1889, is a standard work.

Thibaut divided Indian astronomy into three periods, the Vedic, the intermediate and the classical period. In the classical period, strong Greek influence can be detected in general methods and in technical terms. Old concepts were, however, blended with new ones. In Thibaut's opinion, the astronomical observations by Indians were not exact and he was sceptical about the attempts made by H. Jacobi and others to date the Veda on the basis of descriptions of heavenly bodies in ancient texts.

In a short chapter on astrology Thibaut expresses the view that this branch of science was an indigenous one. In the chapter on mathematics he refuted the view that Greek influence was noticeable. Thibaut was of the opinion that the ancient Indians had a greater aptitude for mathematics than for astronomy and that their achievements in this field were outstanding. He said: "There can be no doubt that the numerals used nowadays by all civilised nations are of Indian origin." He pointed out that Indians are able, since ancient days, to make use of very high numbers as well as minute numerical fractions. In his "History of Indian Literature", M. Winternitz based the chapter on scientific literature on Thibaut's book.

Together with R. Griffith, he edited the "Benares Sanskrit Series" of which by 1906 more than 100 fasciculi had appeared.

Thibaut also wrote a Sanskrit grammar, assisted by Pandit Bahuballabha Sastri, 1927, 2 parts in one.



Pischel was a scholar with profound philological knowledge, whose works span the field of Indology from ancient to modern times. He was an authority on Prakrit Grammar, who also wrote on Vedic subjects, on drama, and on Buddhism.

Richard Pischel was born on 18.1.1849 in Breslau. He obtained his Ph.D. degree in Breslau in 1870; his thesis, written under the guidance of Fr. Stenzler, was *De Kalidasae Cakuntali recensionibus* (On the recensions of Kalidasa's *Shakuntala*). He compared the socalled Devanagari recension and the Bengali recension, which had been translated by Sir William Jones in 1790 (and a year later from English into German by G. Forster). Pischel considered the Bengali version to be the older and more original one. In 1878 Pischel brought out a critical edition of the Bengali recension.

Pischel first worked in Breslau. In 1875 he was appointed professor of Sanskrit and Comparative Linguistics in Kiel. In 1885 he went to Halle. In 1902 he held the chair of Indology at Berlin University. In 1908 Pischel, being an authority on Prakrit Grammar, was invited to give lectures at Calcutta. He died in Madras on 26.12.1908, shortly after he had set foot on Indian soil for the first time. The Calcutta University honoured him by buying his private library. The "Pischel Collection" was housed in a special room for reference purposes.

Pischel had obtained his qualification as university lecturer by writing *De Grammaticis Prakritices* (On Prakrit Grammarians), Breslau 1874. A treatise *Zur Kenntnis der Cauraseni* (On Sauraseni) appeared in E. Kuhn's "Beitraege fuer Vergleichende Sprachforschung" VIII. Pischel considered Sauraseni to be the chief language of the prose writings, whereas Maharashtri is the principal language of poetry. Pischel thought, the Prakrit of the dramas should be emended to conform to the rules of the grammarian Vararuci. His views were not accepted by A.

Weber and other scholars, but it is his merit to have studied Prakrit grammar thoroughly for the first time. From 1877-79 Pischel edited Hemachandra's Grammar of the Prakrit Languages and his Prakrit Dictionary. Pischel's *Grammatik der Prakritsprachen* (Grammar of Prakrit Languages) appeared in 1900 in the "Grundriss der Indo-aryischen Philologie und Altertumskunde" (Encyclopedia of Indo-Aryan Research). Karl Geldner congratulated his friend on the achievement of this monumental work: "The long-awaited Prakrit Grammar lies before me, the fruit of the work of half your life time ... Its size is greater than all other works published in this series, and its value is not only above all other contributions, but it surpasses everything that has so far been written on Indian grammar ..." For this monumental work, Pischel was awarded the Volney prize by the Paris Academy.

When Pischel became Vice-Chancellor of Halle University in 1900, he gave a lecture on *Die Heimat des Puppenspiels* (The Home of Puppetry). Pischel considered India to be the home of puppetry, and he thought this was the oldest form of dramatic performances. He deduced this from the fact that the puppeteers are referred to as sutradhara in Rajasekhara's 10th cent. work *Balaramayana*. Sutradhara is the term used for the producer of a play since olden times. Pischel also collected references to puppets in Sanskrit literature. He wrote a treatise *Das altindische Schattenspiel* (Ancient Indian Shadow Theatre) in the Proceedings of the "Prussian Academy" XIII, 1916. He was of the opinion that shadow play had existed in ancient India, a view not shared by most scholars at the time. It was only in 1935, when O. Spies actually saw a shadow play performance in India, that the existence of Indian shadow play was recognised among Western scholars.

Two works of Pischel's dealt with gypsies: *Heimat der Zigeuner* (Home of the Gypsies), 1893, and *Beitraege zur Kenntnis der deutschen Zigeuner* (Contributions on German Gypsies), 1894.

Three volumes of *Vedische Studien* (Vedic Studies) appeared in 1889, 1897 and 1901 in collaboration with K. Geldner. Pischel was of the opinion that the Vedas could be understood only by persons who have a profound knowledge of Indian thought of the later periods, and he regarded the Indian commentators as indispensable.

When Pischel became professor in Berlin in 1902, the first German expedition to Central Asia had just returned with a wealth of manuscript fragments. Pischel immediately set to work on these Buddhist Sanskrit texts. He also wrote a book *Leben und Lehre des Buddha* (Life and Doctrine of the Buddha). It is chiefly owing to Pischel's initiative in forming a "Turfan Committee" that further expeditions were sent to Central Asia, before the first world war put an end to research in these areas.



Jolly contributed to two fields of special studies, Indian law and Indian medicine.

Julius Jolly was born on 28.12.1849 in Heidelberg, he was the son of a well known physicist. Jolly studied Comparative Linguistics, Sanskrit, and Iranian languages in Berlin and Leipzig. His thesis for a doctorate was *Die Moduslehre in den alt-iranischen Dialekten* (Moods in Ancient Iranian Dialects). Jolly was professor in Wuerzburg from 1877 onwards. He read Comparative Linguistics and Sanskrit. He retired in 1922 but went on giving lectures at Wuerzburg till 1928. He died on 22.4.1932.

Jolly visited India in 1882/83 as Tagore professor of law in Calcutta. He delivered twelve lectures which were published under the title *Outlines of an History of the Hindu Law of Partition, Inheritance and Adoption*, 1885. Jolly made extensive use of legal commentaries, many of which were available as manuscripts only. He contributed to the "Grundriss der Indo-arischen Philologie und Altertumskunde" (Encyclopedia of Indo-Aryan Research) II volume on *Recht und Sitte*, 1896. This book was revised by Jolly and translated by Batakrishna Ghosh in 1928 under the title "Hindu Law and Custom" (volume 2 of The Greater India Society Publications). Jolly discussed the sources, family law and heirship, law of things and obligations, offences and penalties, court procedure, and customs and traditions. Jolly not only made use of texts, but also consulted old travel accounts. The presentation of the material is lucid and reliable.

Jolly edited the law books of Vishnu, Narada, and Manu and translated the two former for the "Sacred Books of the East". He also contributed numerous papers on Indian law to journals. In 1922, Jolly became

co-editor of the "Journal of Indian History". He brought out a new critical edition of Kautilya's Arthashastra in collaboration with R. Schmidt in the "Panjab Sanskrit Series", 1923/24. He had already written a number of papers on the date, the author, and other problems concerning the Arthashastra.

In 1901 Jolly contributed a book on *Indian Medicine* to the Encyclopedia of Indo-Aryan Research. This is one of the most complete and reliable studies on the history of Indian medical literature. In the first chapter Jolly discussed the medical literature from recent times back to the exorcist hymns of the Atharvaveda and the magic rites of the Kaushikasutra. Greek and later, since the 11th cent., Persian and Arab influences on Indian medicine can be detected. The introduction of quicksilver and opium is due to Arabs. On the other hand, many Indian medical treatises were translated into Arabic. The second chapter deals with doctors and therapy. Folk medicine has, in Jolly's opinion, influenced medical treatises, and dreams and omens were important in diagnosing illnesses. Herbal medicines were the most important ones, and a correct diet was considered vital for the proper treatment of diseases. The third part deals with theories about illnesses, the fourth with theories of evolution and gynaecology. The last three chapters deal with various types of diseases, physical and mental, and their treatment. Jolly was made an honorary doctor of medicine of Goettingen University and Oxford University.



Jacobi was a scholar whose many interests caused him to work on several aspects of Indology, his chief contributions being in the field of Jaina studies.

Hermann Georg Jacobi was born on 1.2.1850 in Koenig. He attended high school in his native town and then went to Berlin, where he began studying mathematics. Soon, however, he took up Sanskrit and Comparative Linguistics. In 1872 he obtained his doctorate in Bonn University. His thesis was entitled *De astrologiae Indicae 'Hora' appellatae originibus* (On the origins of Indian astrology's term Hora). Jacobi spent a year in London and visited India in 1873-74. This visit was of decisive importance for the young scholar, and it was particularly fortunate that he could accompany Georg Buehler on his journey through Rajasthan, where the latter was collecting manuscripts. Jacobi was thus able to visit Jaina monasteries in which the old traditions were still being upheld.

After his return to Germany, Jacobi qualified as a professor in 1875 and became associate professor at the University of Muenster in 1876. In 1885 he became professor in Kiel, and in 1889 he went to Cologne.

In winter 1913-14 Jacobi visited India a second time. He had been invited by Calcutta University to lecture on Indian poetics, and an honorary doctor's degree was conferred upon him. Jacobi retired from the university in 1922, and he continued to contribute papers to learned journals and to give lectures. He died on 19.10.1937.

Jacobi edited many Jain texts and translated them into German. Among his text editions are: *Zwei Jainastotras*, in "Indische Studien", 1876; *The Kalpasutra of Bhadrabahu edited with an Introduction, Notes and a Prakrit-Sanskrit Glossary*, Leipzig 1879; *The Kalacakarya-Kathana-kam, edited and translated*, "Journal of the German Oriental Society",

(ZDMG), 1880; *The Ayaramga Sutta of the Svetambara Jains*, Pali Text Society, London 1882; *The Sthaviravali Charita or Parisistaparyan by Hemacandra*, Bibliotheca Indica, 1883, 2nd edition 1932. Jacobi translated the *Acaranga Sutra* and the *Kalpasutra* for the "Sacred Books of the East", 1884, and the *Uttaradhyayanasutra* and *Sutrakrtanga Sutra*, in the same series 1895.

Jacobi's *Ausgewahlte Erzaehlungen in Maharashtra* (Selected Stories in Maharashtra), Leipzig 1886, to which he appended a grammar and a glossary, are a landmark for the study of Prakrit. From 1901-14 the *Upamitibhavaprapanca Katha* of Siddharsi, a story in prose and verse, appeared in Bibliotheca Indica. The *Jainajnanaprasarakmandala sarapha bajara mumbai* appeared in Ahmedabad 1906. In 1908 he edited the story *Samaraicca Kaha* by Haribhadra, 2nd edition 1926. In 1914 Jacobi brought out the *Paumacariya* of Vimalasuri, a Jain version of the Ramayana in Maharashtra, which he ascribes to the 2nd or 3rd cent. A.D.

On his second journey to India, Jacobi made an important discovery; two texts in Apabhramsa, a language hitherto only known from quotations by grammarians. He published these texts, the *Bhavisatta Kaha* of Dhanavala, and the *Sanatkumaracaritam* in the "Proceedings of the Bavarian Academy", 1918 and 1921.

Apart from these text editions, Jacobi wrote numerous papers on Jain subjects and he thus became a pioneer, together with his teacher A. Weber, in Jain studies. He was able to prove that not only Mahavira, but also Parshva had been historic personalities, and that Jainism was not, as earlier scholars had thought, an offshoot of Buddhism. Jacobi was awarded the title "Jaina Darsana Divakar" (Sun of Jain Doctrine) by the Community.

Jainism was, however, not the only field of Jacobi's studies. His interest in mathematics and natural sciences had been expressed in his doctoral thesis. In later years he brought out *Methods and tables for verifying Hindu dates, tithis, eclipses, nakshatras etc.*, Bombay 1888, Kiel 1891. Three papers appeared in *Epigraphia Indica*, *The Computation of Hindu Dates in the Inscriptions*, 1892; *Tables for Calculating Hindu Dates in true local Time*, 1894; and *The Planetary Tables*, 1912.

Jacobi contributed a paper on the age of the Veda in the *Festschrift* for R. v. Roth. On account of astronomical calculations he dated the extent collections of hymns to about 4500 B.C. He took up this question again in a paper *On the Antiquity of Vedic Culture*, in the *Journal of the Royal Asiatic Society*, 1908. His theories caused a lot of controversy among scholars.

Editing Prakrit texts caused Jacobi to write on Prakrit grammar and linguistics as well. His most important publication in this field is his book on syntax, *Compositum und Nebensatz, Studien ueber die indo-*

germanische Sprachentwicklung (Compound and Subordinate Clauses. Studies in the Development of Indo-European Language), Bonn 1897.

In the middle period of his life, Jacobi took an interest in the Epics and in poetry. He wrote *Das Ramayana, Geschichte und Inhalt nebst Concordanz nach den gedruckten Rezensionen* (The Ramayana, history and contents with a concordance of the printed recensions), Bonn 1893, reprint Darmstadt 1976. E. Frauwallner who edited the reprint, remarked that some of Jacobi's theories are hasty, others are correct, but all are stimulating. A corresponding book on the Mahabharata appeared 1903.

Jacobi wrote papers on the theory of poetry and aesthetics. He translated Anandavardhana's difficult treatise on dhvani, the soul of poetry, *Dhvanyaloka*, Leipzig 1903, and wrote on the early history of *Alamkarasastra*, 1930.

Among the philosophical systems of the Hindus, Nyaya and Vaiseshika appealed to Jacobi most, but he also contributed to the study of Yoga. In his paper *Die indische Logik*, NGGW, 1901, he gave a clear account of logic arguments, the terminology, and the concept of anumana (inference). His detailed analysis of the different kinds of fallacies are useful for the interpretation of philosophical texts. In a paper *Der Ursprung des Buddhismus aus dem Samkhya-Yoga* (The origin of Buddhism from Samkhya-Yoga), NGGW, 1896, Jacobi maintained that Samkhya and Yoga concepts influenced Buddhist doctrine. H. Jacobi and R. Garbe were involved in a discussion on the character of the Bhagavadgita. Jacobi thought that theism and pantheism do not exclude each other in Indian thought; both trends were originally represented in the Gita. Pantheism, Jacobi maintained, is derived from the Upanishads, theistic ideas are due to the influence of Yoga. *Ueber das urspruengliche Yogasystem* (On the original system of Yoga) in the Proceedings of the Goettingen Academy, 1929 and 1930, was one of his last papers on a philosophical subject. A book on philosophy for the general reader was entitled *Licht des Ostens* (Light from the Orient), 1922.

Jacobi contributed many articles to the "Encyclopedia of Religion and Ethics". He wrote on "Die Gottesidee in der indischen Philosophie" (The concept of God in Indian Philosophy). In a book *Die Entwicklung der Gottesidee bei den Indern und deren Beweise fuer das Dasein Gottes* (The development of the concept of god among the Indians and their proofs of his existence), 1923, Jacobi gave a survey of the concept of god from the Veda to the philosophical systems. The Lokayata, the philosophy of common sense, denied the existence of god, but later on one branch accepted the idea of an eternal soul.

A commemoration volume edited by W. Kirsch for Jacobi's 75th birthday in 1925 contains a bibliography of Jacobi's works.



Zachariae specialised in Indian lexicography and has a number of text editions to his credit. He also took an interest in Indian folklore and published a number of articles on that subject.

Theodor Zachariae was born on 3.2.1851 in Grosskmehlen in Saxony, where his father owned an estate. He studied classical languages and Sanskrit in Leipzig and Goettingen. He obtained his doctorate in 1875 for a thesis "De dictione Babriana" (On the style of Babrius), an author of a collection of verse fables written in Greek in the 3rd cent. A.D. For three years Zachariae worked in British libraries, first in the Bodleian library in Oxford and later in the India Office and the British Museum in London. In 1879 he returned to Germany and qualified as university professor. He became reader in Greifswald in 1883, went to Halle in 1890, but was appointed full professor only in 1921. He died in Halle on 5.5.1934.

Zachariae made a deep study of Sanskrit lexicography. He edited *Sasvata* in 1882, Hemachandra's *Anekarthasamgraha* in 1893, and the *Mankakosha* in 1897. He wrote *Beitraege zur indischen Lexikographie* (Contributions to Indian Lexicography), 1883, and *Die indischen Woerterbuecher* (Indian Dictionaries) in "Grundriss der indo-aryischen Philologie" (Encyclopedia of Indo-Aryan Research) I, 3 B, 1897. Zachariae used all available manuscripts for his text-editions and made use of the commentaries. He compared the dictionaries with earlier ones which might have been used as sources, and with later ones in which quotations of the earlier works are found.

Zachariae wrote a number of papers on Indian history of religions and on folklore. He published them in various journals and brought them out in 1920 in one volume *Kleine Schriften zur Indischen Philologie, zur vergleichenden Literaturgeschichte, zur Volkskunde* (Miscellaneous

papers on Indian philology, on comparative literature, on comparative folklore). He had collected material from various sources and discussed the problems in a lucid manner. The copious bibliographical notes are of great value to other researchers. Together with G. Buehler he wrote a paper on the *Navasahasankacarita* of Padmagupta or Parimala. He described the London manuscript of this text and discussed the author, who was a court poet of king Navasahasanka. A summary of the contents of this kavya concludes the treatise. An English translation of this article is found in "Indian Antiquary" 36.

In *Zitate aus buddhistischen Sanskritwerken* (Quotations from Buddhist Sanskrit Works) in the Journal for Indian and Iranian Studies (ZII) 1933/34, he traced quotations ascribed by 12th cent. Bengali authors to Ashvaghosha — but not found in his works — to the *Bhasavritti* of Purusottama, a Bengali author of the 12th cent., where the author of the quotations is said to be Vyosa.

In a paper on Suttee he discussed the sources in literature, e.g., a manuscript *Sahagamanavidhi* and later works like *Rajatarangini* and *Kathasaritsagara*, *Harsacarita*, *Kadambari*, and *Dasakumaracarita*. He then refers to descriptions of burning of widows in old travel accounts and contemporary authors. He explains the fact that widows on their way to the burning ground looked into a mirror as a means of seeing the future. Three years later a paper on the prophesying Indian widow followed.

Among the subjects discussed by Zachariae in the Folklore Journals are the following: On Goethe's Pariah legend; The Pariah legend with Bartholomaeus Zigenbalg; Indian fables in 'Lettres edifiantes et curieuses'; The riddles of the Queen of Sheba in India; and Indian parallels to King Lear's questions to his daughter. A number of Zachariae's papers scattered in various journals have been brought out by the Glasenapp foundation in Theodor Zachariae, *Opera Minora*, Wiesbaden 1977.

In the last three decades of his life, Zachariae took an interest in old travel reports, and he examined the beginning of Sanskrit studies in the 16th-18th centuries. He discussed the knowledge of the Devanagari alphabet which is mentioned for the first time in H. Roth's contribution to "China Illustrata", 1667. In another paper he compiled references to Jains, found in old travel accounts.

Zachariae was a conscientious scholar. In his review on books he discussed the subject in detail, adding many new facts. His review of Caland's edition of Rogerius' book on India comprises 55 pages and contains many valuable facts.

LEOPOLD VON
SCHROEDER
1851-1920



Schroeder took an interest in Vedic studies and Comparative Mythology. He edited texts, wrote books and articles on Indian literature, and on Aryan religion. In his translation of the Bhagavadgita he attempted to do justice to the Sanskrit original in contents and form.

Leopold von Schroeder was born on 18.12.1851 in Dorpat, Estonia, than a part of the Russian Empire. His father was a school inspector and teacher. Schroeder wrote poetry already as a schoolboy; he also took an interest in Germanic and Estonian folklore. In 1870 Schroeder took up the study of Comparative Linguistics at Dorpat University. Scholarships enabled him to continue his studies in Leipzig, Jena, and Tuebingen. In 1877 he returned to Dorpat, where he submitted his thesis *Akzentgesetze der Nominalkomposita in Homer und im Veda* (Laws of accent in compound nouns in Homer and the Veda). He was appointed lecturer in Dorpat and he also worked ■ a private tutor.

When the Russian Government issued an ultimatum that all lectures in Dorpat and other Baltic universities should be delivered in Russian only, in 1895, Schroeder accepted a professorship in Innsbruck, Austria. In 1899 he was appointed full professor in Vienna. He died in Vienna on 8.2.1920.

In 1876 Schroeder had written a drama, "King Sundara", which was influenced by his Indological studies, particularly by Buddhist ideas. It was well received by his public and the press when it was performed in Riga in 1890, but it was never staged anywhere else. Schroeder wrote several short stories and worked on the sources of ■ novel which he planned to write on Dara Shukoh. Realising that novel writing was not his line, he used the material collected for a second drama, "Shah Jahan and his sons", which was also performed in Riga only.

Schroeder had been advised by R. von Roth to publish the *Maitrayani Samhita*, ■ Yajurvedic manuscript. He found grammatical terms men-

tioned as Vedic by Panini, which had hitherto not been traced in other Vedic works. The edition of the text appeared in four volumes, 1881-86. Another text edition, *Kathakam, die Samhita der Katha Saka*, was published in 3 volumes, 1900-10. In 1884 Schroeder brought out *Pythagoras und die Inder, Eine Untersuchung ueber Herkunft und Abstammung Pythagoreischer Ideen* (Pythagoras and the Indians). An examination of the origin and derivation of the ideas of Pythagoras), in which he attempted to show that the ideas of Pythagoras were derived from India. These theories were not fully accepted by scholars, and Schroeder himself had doubts about them in later years. His lectures on Indian literature and cultural history were published in 1887 under the title *Indiens Literatur und Kultur in historischer Entwicklung. Ein Zyklus von 50 Vorlesungen, zugleich ein Handbuch der indischen Literaturgeschichte nebst zahlreichen, in deutscher Uebersetzung mitgeteilten Proben aus indischen Schriftwerken* (Literature and culture in India in their historical development; 50 lectures, being a handbook of the literary history of India, together with numerous passages from Indian literature in German translation).

In *Apollo und Agni* Schroeder tried to prove that both the Greek and the Indian god go back to a common god of prehistoric times. Agni is the older of the two, but Apollo too is an ancient fire god. Schroeder planned a series of articles on Greek gods. The first of these, on *Aphrodite, Eros, and Hephaistos* appeared in 1887. As it was not well received, the idea was given up. Schroeder took an interest in Estonian prehistory and folklore and discovered that Estonian marriage customs were similar to ancient Indian ones.

Schroeder's book *Mysterium und Mimus im Rigveda* appeared in 1908. He discussed the Samaveda or dialogue hymns of the Rigveda, which he considered to be the beginnings of dramatic writings, some of them being similar to mystic plays, others resembling dramatic entertainment and therefore called 'mime'. *Arische Religion* (Aryan religion) was brought out in 2 volumes in 1914 and 1916. Schroeder believed there are three roots of religion, worship of nature, belief in an immortal soul, and belief in a benevolent creator.

Schroeder translated two important Indian works into German, *Dhammapadam* in 1892 and the *Bhagavadgita* in 1912. He had worked years on the latter translation, attempting to render not only the spirit but also the form of the great philosophical poem (reprint 1955).



Geldner was a scholar equally at home in Avestan and in Vedic studies, and he made ■ name for himself by his masterly translations of the holy scriptures of the Parsees and Hindus.

Karl Friedrich Geldner was born on 17.12.1852 at Saalfeld, Thuringia. After leaving school, he went to Leipzig University, where he studied Zend Avesta and Sanskrit with H. Brockhaus and E. Windisch. After one year he moved to Tuebingen, where his teacher R. Roth had ■ decisive influence on his further career. In 1887 Geldner became professor in Halle, in 1890 he accepted the chair of Indology in Berlin. In 1907 he migrated to Marburg, where he continued lecturing even after retiring from the University. He died in Marburg on 5.2.1929.

Geldner's first publication, written in 1874, was *Ueber die Metrik des juengeren Avesta* (On the metrics of the younger Avesta); it appeared in print in 1877. In the field of Vedic studies he wrote a translation of Vedic hymns together with A. Kaegi, *Siebenzig Lieder des Rigveda* (Seventy hymns of the Rigveda). This translation in elegant German verse was much appreciated at the time.

In 1878 Geldner wrote a thesis in order to qualify to become a professor at Tuebingen. He undertook to re-edit Westergaard's "Avesta", which was out of print. Geldner had assumed that a few years would suffice to accomplish this task. However, the number of manuscripts made available kept on increasing, and for this reason the third folio volume was ready only in 1895, ■ first having appeared in 1886. This edition of the *Sacred Books of the Parsees* is a most valuable contribution to Avesta studies, giving a reliable standard text together with the necessary critical appendices. Apart from publishing this edition, Geldner translated several Avesta texts, among these *Studien zum Avesta* (Avesta Studies), 1882, and *Drei Yasht* (Three Yasht), 1884. Like all

other translations of Geldner's, these are masterpieces on account of their beautiful language and Geldner's deep insight into the religious sentiments expressed in the texts.

In Halle, Geldner became a friend and colleague of R. Pischel, and he turned from the Avesta to the Rigveda. In 1889 Geldner and Pischel jointly published the first number of the "Vedische Studien" (Vedic Studies). In the Introduction the authors outlined their aim; they laid stress on the importance of the Indian tradition in interpreting the ancient texts. They thought the Rigveda should not be explained on the basis of linguistic methods alone, and should not be considered a prehistoric Aryan work. In their opinion, the Rigveda is a purely Indian work, the most ancient and most important product of the Indian spirit. Four more volumes of the Vedic Studies were brought out.

Two volumes of *Der Rigveda in Auswahl* (Selections from the Rigveda) appeared in 1907 and 1909. Geldner contributed 2 articles to Bertholet's Reader in the History of Religions, the first entitled *Zoroasters Religion*, the second *Vedismus und Brahmanismus*. Both are anthologies of the Avesta and the Rigveda in excellent translations. During and after the First World War, Geldner devoted all his attention to a translation of the whole of the Rigveda. The first volume appeared 1923 in Goettingen in "Quellen zur Religionsgeschichte" (Sources for the History of Religions); the complete translation appeared in 3 vols. in the Harvard Oriental Series, 33 - 35, 1951.



ALFRED HILLEBRANDT
1853-1927

62

Hillebrandt is best known for his intensive research on Vedic mythology and ritual literature; he also devoted his attention to the Arthashastra and Indian politics.

Alfred Hillebrandt was born on 15.3.1853 in Gross Naedlitz near Breslau, where his father was a Protestant clergyman. Hillebrandt studied in Breslau and later in Muenchen, where M. Haug induced him to take an interest in Vedic rituals and literature. In 1875 Hillebrandt obtained his doctorate for a thesis *Ueber die Goettin Aditi* (On the goddess Aditi). He was of the opinion that Aditi is the immortal daylight. In 1877 Hillebrandt qualified as university professor with a thesis *Varuna und Mitra*. He attempted to prove that Varuna is the god of allembraicing sky, starlit as well as in bright daylight. Further research, stimulated by criticism, induced him to rectify this view. He later regarded Varuna as a god of the moon. Varuna and Mitra are always named together, and already in the earliest Vedic hymns they are in contrast to each other. Mitra being the sun god, it appeared logical to Hillebrandt to regard Varuna as a moon god, and only in later times Hillebrandt felt, he was connected with the ocean.

In 1883 Hillebrandt became associate professor; five years later, after Stenzler's death, he was appointed full professor in Breslau. In 1905 Hillebrandt went to India on an extensive study tour. From 1903-18 he was representative to the upper house of the Prussian Parliament. During these years he became an expert in educational matters; his main concern was the continuation of classics in secondary schools. Twice he was Vice-Chancellor of Breslau University, and it was due to his initiative that a students' hostel, the first in Germany, was founded in Breslau. After the end of the war in 1918, Hillebrandt lost his seat in Parliament and henceforward devoted all his time to Indological studies.

He retired from the university in 1921 and died on 18.10.1927 in Deutsch-Lissa near Breslau.

Hillebrandt devoted his interest to Vedic subjects during his whole lifetime. In 1889 he published a treatise on the ancient Indian new and full moon sacrifice, *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form*. He based his studies on Srautasutras and several prayogas, treatises containing a step by step description of the rituals conducted during the sacrificial ceremonies. Hillebrandt also edited the Sankhayana Srautasutra, "Bibliotheca Indica", Calcutta, in three volumes, 1888, 1891, and 1897. The first volume contains the text, notes and indices, the other two the commentary of Varadattasuta Anartiya.

In a paper *Die Sonnenwendfeste in Altindien* (Solstice festivals in ancient India) he was able to show that solstice ceremonies were celebrated in ancient India and that this custom was an Indo-European one. In 1897 Hillebrandt contributed a book *Ritualliteratur* to the "Encyclopedia of Indo-Aryan Research", in which he described the whole of Vedic ritual literature.

In a treatise *Der freiwillige Feuertod in Indien und die Somaweihe* (Voluntary death through fire and Soma initiation), 1917, Hillebrandt expressed the opinion that the rite of voluntary death through fire, which has been recorded by Greek authors, was continued to be practised. Diksha, consecration, was in Hillebrandt's view a symbolic consecration before ■ fire sacrifice and later became a purification rite for the Soma sacrifice.

Hillebrandt's major contribution to Vedic studies was his *Vedische Mythologie* (Vedic Mythology), the first volume of which, on the god Soma, appeared in 1891, the second and third volumes were brought out in 1899 and 1902. In 1910 a small book, meant for the general public followed under the same title in which he discussed all the Vedic gods. In the introduction Hillebrandt discussed his stand vis a vis comparative mythology, which he did not fully approve of. He stated that he went his own ways, not influenced by the ideas of his predecessors, and he was convinced that his method was the right one. He found several sun and moon gods in the Vedic pantheon and he attributed this to the act that the gods of the different tribes had been incorporated in the pantheon. Hillebrandt lectured on various subjects concerning Indian cultural history. These lectures were published in book form as *Altindien* (Ancient India).

Hillebrandt prepared a critical edition of Viskhadatta's Mudrarkshasa (Rakshasa with the signet ring). This drama, which has a historical background, dates from the period of Chandragupta Maurya, the founder of the Maurya empire. This drama on political intrigues caused

Hillebrandt to look into Indian sources on statecraft and politics, which had hitherto not received attention. He obtained two copies of Kautilya's Arthashastra. The results of these studies were laid down in a book *Altindische Politik* (Politics in Ancient India) which appeared in 1923. Hillebrandt wrote a monograph on *Kalidasa* in 1921 and brought out in the same year *Aus Brahmanas und Upanischaden*, containing translations. A reprint, edited by H. von Glasenapp appeared in 1958/64 under the title *Upanischaden, Altindische Weisheit* (Upanishads. Ancient Indian Wisdom).

Wackernagel, professor of Greek at Basel University, wrote mostly on classical Greek subjects; his treatises are characterised by a fruitful combination of linguistics and philology. His *Altindische Grammatik* (Ancient Indian Grammar) is his only publication in the field of Indology.

Jakob Wackernagel was born on 11.12.1853 in Basel, where his father, a professor of German, had settled as a young man. Being a godson of Jakob Grimm, the founder of German linguistics, Wackernagel took up the study of philology after completing his schooling. He studied classical languages and Sanskrit in Basel, Leipzig and Goettingen and obtained his doctorate in 1875 for a thesis "De pathologiae veterum initis" in which he proved that phonetics were known to ancient Greek grammarians. In 1879 Wackernagel was appointed reader at Basel University, and in 1881 he became full professor for Greek at Basel.

Wackernagel wrote a number of papers concerning Greek linguistics. His first lecture at Basel had been on the origin of Brahmanism. He had discussed Sanskrit Brahman and Flemish flamen and attempted to show that Brahmanism can be traced to Indo-European prehistory. He never reverted to similar subjects in later times. He did, however, work on a Sanskrit grammar, the first volume of which appeared in 1896. The first part of the second volume was brought out in 1905, the third one, on declensions, was brought out in 1930 with the assistance of A. Debrunner. The introduction to this work deals with the history of Indian language and linguistics. Wackernagel made full use of the works of Indian grammarians. A reprint appeared in 1957.

From 1902-1915 Wackernagel was professor at Goettingen. After having returned to Basel, he contributed papers "Indo-Iranica" to the Journal of Comparative Linguistics. He died on 21.5.1938 at Basel.



HERMANN OLDENBERG
1854-1920



Oldenberg, one of Germany's greatest Indologists, was interested in the history of religions. He was equally at home in Vedic and Buddhist studies and made outstanding contributions to both subjects.

Hermann Oldenberg was born in Hamburg on 31.10.1854, his father was a clergyman. Oldenberg studied classical and Indian philology in Goettingen and Berlin. He obtained his doctorate in Berlin for a thesis written in Latin on the Arval brothers, a Latin priesthood whose main duty was to perform sacrifices for the fertility of the fields.

In 1878 Oldenberg qualified to become a university professor; from 1898-1908 he was professor in Kiel and for the last years of his life in Goettingen. In the winter of 1912/13 Oldenberg visited India, and he was happy to have a practical knowledge of the country in which he had taken an interest in all his life. He died in Goettingen on 18.3.1920.

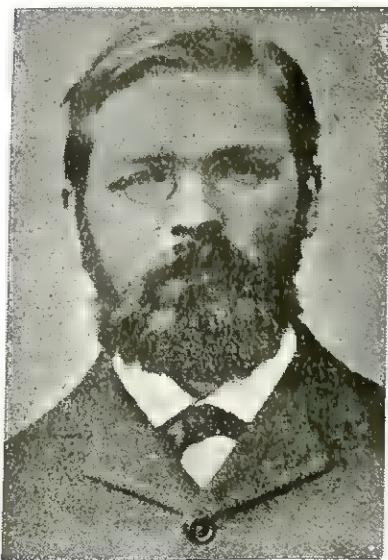
Oldenberg's interest was devoted to the study of Indian religions. He edited and translated a number of texts, the first one being *The Dipavamsa*, an ancient Buddhist historical record, 1879. From 1879-1883 the edition of the *Vinayapitaka* appeared in five volumes. The English translation of this text on Buddhist monastic discipline was brought out together with Rhys Davids' in the Sacred Books of the East. R. Pischel and Oldenberg edited *The Thera- and Therigatha*, stanzas ascribed to elders of the Buddhist order of recluses.

Oldenberg's book on the Buddha, *Buddha, Sein Leben, seine Lehre, seine Gemeinde*, was first published in 1881 and has since become a classic. Oldenberg himself brought out several revised editions, the thirteenth edition by H. von Glasenapp appeared in 1959. The book was translated into French and Russian; the English translation "Buddha, his Life, his Doctrine, his Order" was done by W. Hoey, London 1882. In the introduction, Oldenburg discusses Indian thought of the pre-Buddhist

period. The three parts, into which the book is divided, are devoted — as the title implies — to the Buddha, his teachings, and to the community of monks. At the time Oldenberg wrote this book, Buddhism was known chiefly from Sanskrit sources, in which the Buddha is considered to be a divine being. Basing his observations on Pali sources, Oldenberg was able to show that Gautama Buddha had been a historic person. Oldenberg attached more value to the Pali sources and considered them to be the older ones.

In the field of Vedic studies, Oldenberg's first publication was *Hymnen des Rigveda, Metrische und textgeschichtliche Prolegomena* (*Hymns of the Rigveda. Prolegomena on metres and textual history*), Berlin 1888. Oldenberg's *Die Religion des Veda* (*Vedic Religion*), which appeared in 1894, is an outstanding work. Oldenberg not only used linguistic methods, but also made use of ethnology and folklore in order to interpret the religious ideas of the Vedic period. *Rigveda, textkritische und exegetische Noten*, in 2 volumes, followed 1908 (*Rigveda, Notes on textual history and exegesis*). In many papers, Oldenberg discussed the metres, etymology and interpretation of Vedic hymns. He planned to reconstruct the original form of the Samhita, which had been written down long after the hymns had been composed by the priestly families. Oldenberg studies the Akhyana hymns, hymns consisting of dialogues, which are hardly intelligible. Oldenberg was of the opinion that the prose text serving as narrative was improvised originally and was only committed to writing later on. A proof of this he sees in the Brahmanas, where some of the Vedic hymns are embedded in a prose story. Oldenberg translated *The Grhyasutras, Rules of Vedic domestic ceremonies* for the "Sacred Books of the East", 1886 and 1892, and *Vedic Hymns*, 1891 and 1897.¹

After Oldenberg had gone to Goettingen, two other important works appeared, *Die Lehre der Upanischaden und die Anfaenge des Buddhismus* (*The doctrine of the Upanishads and the beginnings of Buddhism*), 1908, and *Die vorwissenschaftliche Wissenschaft, Die Weltanschauung der Brahmana Texte* (*Scientific Thought before Science. The World View of the Brahmana Texts*), 1905. Oldenberg also wrote a history of ancient Indian literature, *Die Literatur des alten Indien*, which appeared in 1903. Two books were published after Oldenberg's death, *Das Mahabharata, seine Entstehung, sein Inhalt, seine Form* (*The Mahabharata, its Origin, its Contents, and its Form*), 1922, and *Reden des Buddha, Lehre, Verse, Erzaehlungen* (*Sermons of Buddha. Doctrine, Verses, Narratives*), 1922.



HEINRICH WENZEL
1855-1893

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Wenzel took up the study of Tibetan, after completing his Indological studies. He contributed ■ number of papers on Buddhist subjects from Tibetan, Sanskrit, and Pali sources and assisted Max Mueller in the edition of the Dharmasamgraha.

Heinrich Wenzel was born on 7.6.1855 in Mainz, where his father was a physician. He studied in Jena, Leipzig, and Tuebingen and obtained his Ph.D. degree in 1879 for a thesis *Ueber den Instrumentalis im Rigveda* (On the Instrumental Case in the Rigveda). He visited Strassburg and Oxford. On the advice of Max Mueller, who had pointed out to Wenzel that rich treasures were to be found in the Buddhist literature of Tibet, he went to Herrenhut in 1881. For two years he studied Tibetan with Jaeschke, and he brought out the second edition of Jaeschke's grammar in 1883. In 1886 he qualified as university professor in Leipzig with a thesis *Suhrlilekha, Brief des Nagarjuna an Koenig Udayana* (Suhrlilekha. The letter of Nagarjuna to King Udayana). After his mother's death, Wenzel settled in Oxford, where he died on 16.6.1893.

Wenzel had prepared an index to the verses in the Divyavadana for the "Journal of the Pali Text Society" and a list of the Tibetan manuscripts and printed books of the Royal Asiatic Society, London. He also translated books of Russian indologists, in order to make them known to Western scholars. He assisted Max Mueller in the edition of the Dharmasamgraha, a compendium of Buddhist terms, and he also helped B. Cowell in editing the Buddhacarita. He had not been keeping good health for some time, and on his death he left ■ number of unfinished manuscripts behind.

WILHELM GEIGER

1856-1943

66

During the first part of his long life, Geiger studied the Avesta and the culture of ancient Iran. In later years, he became interested in Buddhism and the culture of Ceylon. Geiger's contributions were outstanding in both fields. His interests were not confined to philological and historical subjects, he also studied contemporary political problems and contributed articles to daily newspapers.



Wilhelm Ludwig Geiger was born on 21.7.1856 in Nuernberg. He studied Classical and Oriental Philology in Erlangen, Bonn, and Berlin. He obtained his doctorate after six semesters for a thesis *Die Pehlevi Version des Ersten Capitels des Vendidad* (The Pehlevi Version of the first Chapter of the Vendidad). The Vendidad is the Zoroastrian law book, the first chapter of which is of importance for the question in which area and in which period the Avesta was written. Geiger passed his state examination in Greek and Latin at the same time. He worked for some time as school teacher and then qualified to become a university professor. In 1891 he became professor for Indo-European languages in Erlangen, and from 1920-24 he held the chair for Aryan languages at Munich. Three journeys to Ceylon enabled Geiger to see the country and the people of the island; he never visited either Iran or India. After his retirement, he continued with his writings almost to the last day of his life. He died in Neubiberg near Munich on 2.9.1943.

Geiger brought out a treatise *Aogemadaeca, ein Parsentraktat in Pazend, Altbaktrisch und Sanskrit* (Aogamadaeca, a Parsee treatise in Pazend, Old Bactrian and Sanskrit), a text which deals with the omnipotence of death. In 1879 he published an introduction into the Avesta language, together with a reader, grammar and glossary, *Handbuch der Awestasprache, Grammatik, Chrestomathie und Glossar*.

In his thesis Geiger had expressed the view that Avestan scriptures originated in Eastern Iran before the Median and Persian empires. This view is generally accepted by present day scholars, but as few sceptic opinions were expressed at that time, Geiger took up the subject again

in the "Proceedings of the Bavarian Academy" 1884 in a paper *Vaterland und Zeitalter des Avesta und seiner Kultur* (Home and Age of the Avesta and its Culture). Geiger's most important book, *Ostiranische Kultur im Altertum*, was translated by D. D. P. Sanjana "Civilization of Eastern Iranians in Ancient Times", 1885/87. The same author also published "Zarathustra in the Gathas and in the Greek and Roman Classics, translated from the German of Drs. Geiger and Windischmann", 1899.

Geiger brought out a geographical monograph on the Pamirs, 1887, and contributed a paper 'Yatkar-i-Zariran and its relation to the Shahname' to the "Proceedings of the Bavarian Academy", 1890. This only extant piece of Middle Iranian epic poetry has been partly incorporated in the Shahname of Firdausi.

Geiger's occupation with the languages of Iran in ancient times led him to study modern dialects, namely the Baluchi and Afghan languages. Together with E. Kuhn, Geiger brought out the "Grundriss der Iranischen Philologie" (Encyclopedia of Iranian Philology), 1895-1904. Geiger's contributions range from the geography of Iran to the grammar of a number of Iranian dialects.

Geiger's interest in Indological studies first expressed itself in a publication *Elementarbuch der Sanskritsprache*, the third edition of which appeared 1923. His journey to Ceylon had enabled him to study the languages of that island, and he published the results in the "Proceedings of the Bavarian Academy." *Literatur und Sprache der Singhalesen* was contributed to the Encyclopedia of Indo-Aryan Research. Geiger established beyond doubt that Sinhalese is an Aryan language, which he considered to be based on a Prakrit dialect of North Western India. The language of the Rodiyas, a low caste of Ceylon, and that of the tribal Veddas, were also subjects of Geiger's studies. He came to the conclusion that Rodiya was similar to the Sinhalese spoken by the lower strata of society. Likewise the language of the Veddas was Sinhalese in character, a considerable number of words, however, are remnants of the original language of the Veddas. The Maladive Islands were colonised by Sinhalese, as Geiger showed in his *Maldivian Linguistic Studies*, Colombo 1919. In 1938 Geiger brought out a *Sinhalese Grammar*. Two works of Geiger's appear in 1941, *Glossary of the Sinhalese Language*, and *Studien zur Geschichte und Sprache Ceylons*. In 1916 Geiger contributed *Pali Literatur und Sprache* (Pali Language and Literature) to the Encyclopedia of Indo-Aryan Research. He was of the opinion that — although Pali was not identical with Magadhi, as claimed by the Buddhists of Ceylon — it was a lingua franca based on Magadhi, and it was the language used by the Buddha.

The Critical Pali Dictionary planned did not materialise. Geiger

had collected material for this project, which is being used by the Danish Academy of Sciences.

In collaboration with his wife Magdalene he wrote a monograph *Pali Dhamma, vornehmlich in der kanonischen Literatur* (Pali dhamma, especially in canonical literature), in which the authors discussed the many meanings of terms like law, order, character, teaching, and others. Geiger translated several sermons of the Budha from the Samyutta Nikaya; he also contributed many papers for the "Zeitschrift fuer Buddhismus", which he edited.

Geiger's interest in Ceylon was not confined to linguistics, he also contributed to the study of history and culture. In 1908 he edited the chronicle *Mahavamsa*, in 1912 the translation of this text followed. The *Culavamsa* appeared in 1925 and 1927, the translation 1929 and 1930. Already in 1905 Geiger had written *Dipavamsa und Mahavamsa und die geschichtliche Ueberlieferung in Ceylon* (Dipavamsa and Mabavamsa and historical tradition in Ceylon). He was of the opinion that the chronicles are based on a lost Sinhalese commentary to the Buddhist canon. In *Die Quellen des Mahavamsa* (The Sources of the Mahavamsa), 1929, Geiger stated that other sources too must have been used.

After Geiger's death, H. Bechert brought out *Culture of Ceylon in Medieval Times*, 1960. Geiger describes Ceylonese culture from 362-1505 in all its aspects.

K. Zistl published a bibliography of Geiger's works in *Yoga* 1, 1931.

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MRS M. GEIGER 1877-1960

Magdalene Geiger worked on the concept of Dhamma in Canonical Pali Literature. After her marriage to Wilhelm Geiger, she assisted him in all his projects.

Magdalene Geiger, nee Grobe, was born on 19.6.1877 in Calbe on the Saale and attended school in Switzerland. After a short and unhappy marriage, she took up the study of classical languages at the university of Berlin in 1911. She was given the advice to take up Sanskrit as well and she became so much interested in Indian culture and literature



that she decided to study Indian philology instead of classics. Her teacher, H. Lueders, wanted her to study the Central Asian manuscripts brought to London by Sir Aurel Stein, but the outbreak of the war made this impossible. Therefore she moved to Erlangen to continue her studies under Wilhelm Geiger. He suggested that she should examine the many meanings of the Pali term *dhamma* for her doctoral thesis. Wilhelm Geiger, who had been widowed for several years, married his student in 1917. The Geigers worked together, and their first joint publication was the edition and translation of a chapter from the medieval collection of legends, *Rasavahini* of *Vedeha*, a text which contains important accounts of the cultural history of Ceylon (*Die zweite Dekade der Rasavahini*, Muenchen 1918). In 1920 they brought out *Pali Dhamma vornehmlich in der kanonischen Literatur* (Pali Dhamma, chiefly in Canonical Literature), Muenchen 1920. In 1920 Geiger became professor in Munich, and he retired four years later. The years after his retirement were the most fruitful of his life.

Wilhelm and Magdalene Geiger travelled twice to South East Asia. In 1925/26 they visited Ceylon and Java. This trip is described in W. Geiger's book *Unter tropischer Sonne, Wanderungen, Studien, Begegnungen in Ceylon und Java* (Under Tropical Sun. Travels, studies and people in Ceylon and Java), Bonn 1930. The couple visited almost all places of importance for the medieval history of Ceylon and travelled along the old highroads. They wished to become acquainted with the places mentioned in the great chronicle *Mahavamsa* which W. Geiger was translating.

In 1931/32 the Geigers again travelled to Ceylon, as W. Geiger had been asked by the Government of Ceylon to assist in bringing out the "Dictionary of the Sinhalese Language". Prof. and Mrs. Geiger worked continuously on this project from the time of their arrival till they left. The result of their labour was that the methodological foundation was laid, and the first part of the Dictionary appeared in 1935. After the war, the work was continued by the University of Ceylon.

W. Geiger died on 2.9.1943. Till the end he had been active, and his wife had assisted him in all his projects. After his death, Mrs. Geiger planned to write an introduction to the study of classical Sanskrit literature and ancient Indian culture. As ■ basis she chose the two novels by Bana, *Harshacharita* and *Kadambari*. She collected material from other sources and wrote a compendium of Indian cultural history, which however was not published. In later years she did not wish to bring out a publication of her own, but worked on a project that was intended to help young scholars in future: she made ■ card index of the genealogies of Indian kings from the inscriptions edited in "Epigraphia Indica". She died on 25.1.1960.



Gruenwedel, a versatile scholar, is best known for his epoch-making works "Buddhist Art in India" and "Mythology of Buddhism in Tibet and Mongolia". He was head of two of the Prussian expeditions to Eastern Turkestan which threw light on the cultural contacts between Orient and Occident.

Albert Gruenwedel was born on 31.7.1856 in Muenchen. From his father, a painter, he inherited the gift of drawing and painting which later turned out to be very useful to him, and the many drawings and sketches he made on his archaeological expeditions show his talent. He attended an academy of arts for one year before his interest in Oriental languages and religions was awakened. He obtained his doctor's degree in 1879 by the publication of a Pali text, *Das sechste Kapitel der Rupasidhi nach drei sinhalesischen Pali Handschriften herausgegeben* (The sixth chapter of the Rupasidhi, edited from three Sinhalese Pali manuscripts).

In 1881 Gruenwedel joined the Berlin Museum for Ethnology; two years later he became assistant-director. He published a number of books and articles on the art and iconography of Buddhism and the archaeology of Central Asia. *Buddhistische Studien* (Buddhist studies), 1894, was devoted to the Buddhist art of Pagan, the ancient capital of Burma. It contained a description of 60 Jatakas depicted on Burmese tiles. He also translated Tibetan texts, did research in ethnology and the history of religions, and edited G. B. Mainwaring's "Dictionary of the Lepcha language", 1893.

Gruenwedel's chief work, *Buddhistische Kunst in Indien* (Buddhist Art in India), 1893, impressed the critics, and it was said that "it ought to be in the hands of all antiquarians in India". The second edition of 1900 was translated into English in 1901, revised and enlarged by James Burgess (reprint: Varanasi 1974). Gruenwedel gave a brief survey of Buddhist art in Bharhut and Sanchi and then discussed the art of Gandhara in

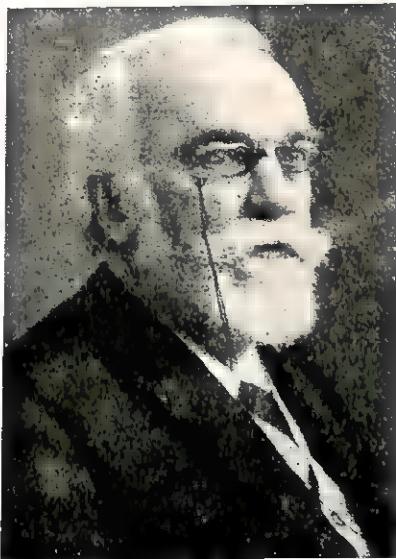
detail, showing the Persian and Greek influence on the sculptures found in the North West of the subcontinent, and the influence these had in turn on the Buddhist countries further East, Java, Tibet, China, and Japan. According to Gruenwedel Greek influences of the Ashoka period follow in the track of older Persian influences. The role of intermediary, which the Persian empire played, is described by the Greek authors Herodot and Ktesias. The Gandhara school represents a long development which begins with pre-Christian forms and ends with Christian ones. The reliefs are based on Greek composition laws. These Grecian representations exercise a distinct influence on texts of the Northern school; the Lalita Vistara is, in Gruenwedel's opinion, a description of reliefs or pictures. Hellenic deities are traceable in Gandhara, and Apollo served as a pattern for Buddha. The types of Gandhara school are traceable in Buddhist ecclesiastical art of Tibet, China, and Japan.

In *Mythologie des Buddhismus in Tibet und der Mongolei* (Mythology of Buddhism in Tibet and Mongolia), 1900, Gruenwedel discussed the iconography of the later phase of Buddhism.

At the turn of the century, interest in Central Asia had been aroused through the reports of scholars like Sven Hedin and Aurel Stein, who brought back from their travels not only works of art but also many manuscripts in known and unknown languages. When the Germans decided to send an expedition to Turkestan, Gruenwedel was chosen for this task. In 1902 he set out on his first expedition to the Turfan oasis in Eastern Turkestan, whence he returned in 1903 with a valuable collection of paintings, sculptures, and manuscripts. He headed the third expedition from 1905-1907 and explored a number of ancient sites along the Northern track of the ancient silk route. The edition and explanation of these finds occupied Gruenwedel for the following years. In 1905 he reported on his first expedition in the "Proceedings of the Bavarian Academy of Sciences" in *Bericht ueber archaeologische Arbeiten in Idukutchari und Umgebung* (Report on archaeological field work in Idukutchari and environs). A detailed report on the expedition of 1905/07 followed in 1912 in *Altbuddhistische Kultstaetten in Chinesisch Turkestan* (Ancient Buddhist places of worship in Chinese Turkestan). In both reports Gruenwedel described the places he visited, accompanying the description with sketches and plans of the monuments. He also discussed the epochs and styles in Central Asia. These reports were followed by *Alt Kutscha, archaeologische und religionsgeschichtliche Forschungen an Temperagemaelden aus buddhistischen Hoehlen der ersten acht Jahrhunderte nach Christi Geburt* (Ancient Kucha, research on the archaeology and history of religion on distemper paintings from Buddhist caves of the first eight centuries A.D.), Berlin 1902.

In 1904 Gruenwedel was appointed Director of the India section of the Berlin Museum for Ethnology. In later years, his interest was devoted to Tibetan and Mongolian studies. In 1915 he published *Der Weg nach Sambala des dritten Gross Lama* (The Road to Shambala of the third Grand Lama). Other publications in this field are *Taranatha's Edelsteinmine* (Taranatha's Mine of Germs), *Bibliotheca Buddhica XVIII*, *Die Geschichte der 84 Zauberer* (The story of the 84 sorcerers), *Baessler Archiv*, 1916, *Nara und Tilo* in the A. Kuhn Commemoration Volume, 1916, and *Die Tempel von Lhasa, Gedicht des ersten Dalai Lama fuer Pilger* (The temples of Lhasa, a poem by the first Dalai Lama for pilgrims), 1919. In his later works, like "Tusca", 1922 (a history of the Etruscans) and "Die Teufel des Awesta" (The devils of the Avesta), 1924, he came forward with highly imaginative theories which were not favourably reviewed. This, however, does not diminish Gruenwedel's earlier merits as an outstanding scholar.

Gruenwedel died on 28.10.1935 in Lenggries near Bad Toelz, Bavaria.



RICHARD VON GARBE 1857-1927

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Garbe's main interest was in Indian philosophy, and he studied the Samkhya and Yoga school of thought. His attempt to reconstruct the original text of the Bhagavad-gita, though not accepted by all scholars, greatly stimulated research. In the earlier years of his career he had edited and translated ritual texts. In the latter part of his life he examined the mutual influence of Western and Indian ideas.

Richard Karl Garbe (he was ennobled in 1909) was born on 9.3.1857 in Bredow near Stettin. He attended a grammar school in Stettin, where H. Grassmann was his teacher of mathematics. Garbe went to Tuebingen in 1873 to study mathematics; it was R. v. Roth who aroused his interest in Indology. Already three years later Garbe obtained his doctorate for two works, *Das Accentuationssystem des altindischen Nominalkompositums* (The accentuation of ancient Indian nominal compounds) and *Atharvaveda Anukramanika*.

In 1877 Garbe went to London to study Shrautasutra manuscripts in British libraries. In 1878 he qualified as university professor in Koenigsberg, and in 1880, when only 23 years of age, he was appointed associate professor for Comparative Linguistics. In September 1885 Garbe went to India for one and a half years on a scholarship. In Benares he studied Samkhya texts with Indian pandits. He travelled extensively in India and Ceylon. His impressions are laid down in a book *Indische Reiseskizzen* (Indian Travel Sketches), 1889, second edition 1925. His pessimistic view of modern Indian culture may have been due to the fact that he suffered from severe attacks of malaria while staying in India.

In 1894, Garbe was appointed full professor in Koenigsberg, a year later he became R. Roth's successor in Tuebingen. In the last twenty years of his life Garbe suffered from an eye disease. He died on 22.9.1927 in Tuebingen, shortly after having retired from university service.

Garbe edited and translated a number of texts, the first one being

the *Vaitana Shrautasutra*, London and Strassburg 1878. While working in London, Garbe had collated manuscripts of the Apastamba Shrautasutra, and he studied other manuscripts of this text in India. The first and second volume of the text edition appeared in print in 1882 and 1888 together with the commentary by Rudradatta. The third volume was brought out in 1902 together with an index of the ritual terms found in the text. In the preface to this volume Garbe discussed the linguistic and grammatical characteristics of this text, its relationship to the other ritual texts as well as the sources of this sutra and its textual history. Garbe showed that Apastamba made ample use of the rules of other schools, especially of the Maitrayanisamhita and the Manava Shrauta Sutra. Garbe published a paper on the pravargya ceremony, the offering of milk according to the Apastamba Shrautasutra, in the German Journal for Oriental Studies, 1880. Together with Bloomfield, Garbe brought out in 1901 a facsimile edition of the Paippalada recension of the Atharvaveda. Garbe also translated the 13th chapter of the Rajani-ghantu, a dictionary of medical terms by the Kashmiri author Narahari, written between 1235 and 1250. This chapter deals with minerals, it appeared under the title *Die indischen Mineralien*, Leipzig 1882.

After his return from India, Garbe took up the study of Samkhya philosophy. He edited and translated commentaries to the Sutra and Karika together with indices. *Vacaspatimisra's Samkhyatattvakaumudi* appeared in 1892. Garbe considered this to be the most valuable commentary to the Samkhyakarika and the best systematic work of Samkhya literature. Between 1888-95 he edited and translated the commentaries of Aniruddha, Vijnanabhiksu, and Mahadeva. Vijnanabhiksu's *Samkhyapravacanabhasya* is ascribed to the second half of the 16th century by Garbe. In his opinion, this work is a distortion of the original Samkhya system. Mahadeva wrote his commentary at the end of the 17th century, he relied heavily on Aniruddha (who wrote his work around 1500) and Vijnanabhiksu.

Garbe also edited and translated the *Samkhya Sutras*. He considered them to be a new representation of the Samkhya system which attempted to reconcile it with Sruti. In 1893 Garbe brought out the translation of the fragments of Pancasikha whom he took to be the author of the original, lost sutras, who lived in the first cent. A.D.

In 1894 Garbe's book *Die Samkhyaphilosophie* was brought out, a second edition appeared in 1917. According to Garbe the Samkhya system was created by Kapila in the manner described in the Karika and commentaries. Garbe did not describe the evolution of Samkhya but attempted to trace the genuine teaching from various sources. In the introduction Garbe discussed his theories on the age and origin of Samkhya philosophy. He thought that this system, which was first

propounded by Kapila, did not undergo major changes till it was laid down in the Karika. Concerning the philosophical parts of the Mahabharata, Garbe felt that the Mokshadharma did not represent a transitory stage between younger Upanishads and the classical system, but rather a mixture of certain Samkhya ideas with the philosophy of the Upanishads. Garbe was of the opinion that Samkhya had an influence on Buddhist thought. Garbe contributed *Samkhya und Yoga* for the "Encyclopedia of Indo-Aryan Research", 1896.

In 1905 Garbe brought out a German translation of the Bhagavadgita, *Die Bhagavadgita aus dem Sanskrit uebersetzt, Mit einer Einleitung ueber ihre urspruengliche Gestalt, ihre Lehren und ihr Alter* (The Bhagavadgita translated from the Sanskrit. With an introduction on the original version, the teaching, and the age of the work). This translation is true to the original and renders the philosophical ideas in an accurate manner, it does not, however, attempt to do justice to the poetical beauty of the Gita. Garbe attempted to reconstruct the original text of the Bhagavadgita. In his opinion, the theistic verses are genuine, those dealing with the impersonal Brahman in the Vedantic spirit are later interpolations. Of the 700 verses of the work, Garbe considers 70 to be later additions and they appear in Garbe's edition in smaller print. Although his views were not accepted by all scholars, they greatly stimulated Bhagavadgita research. M. v. Winternitz, however, agreed with Garbe, he felt that very few of the verses considered interpolations have any poetic merit; by leaving them out, the logical consistency of the work is enhanced.

During the last years of his life, Garbe studied the mutual influence of Indian and Christian religion, and he published his results in 1914 in a book *Indien und das Christentum*. The first part deals with Indian influence on Christianity, the second with Christian influences on Indian religions. Garbe thought that the Svetadvipa legend in the Mahabharata was the only passage in the epic which shows a knowledge of Christian doctrine and cult. He saw no reason to assume that the idea of Bhakti as propounded by Krishna in the Bhagavadgita was in any way influenced by Christianity. Garbe doubted the historicity of the legend of St. Thomas, and believed the Mahayana to have originated independent of Christian influence.

EUGEN HULTZSCH
1857-1927

Hultzsch's main contribution to Indological studies are his works on Indian epigraphy, which helped to elucidate Indian history. He combined the profound knowledge he had acquired in India with the critical mind of a Western scholar. His edition of the *Inscriptions of Ashoka* is his most outstanding work.



Eugen Julius Theodor Hultzsch was born on 29.3.1857 in Dresden. He studied Greek and Latin, Sanskrit, Persian, and Arabic in Leipzig and Bonn. In 1879 he took the degree of Ph.D. in Leipzig with a dissertation *Prolegomina zu den Vasantaraja Sakuna, nebst Textproben* (Prolegomena to Vasantaraja's Sakuna together with specimens of the text).

After working for some time as a librarian in London, he qualified as a university professor in Vienna, where Georg Buehler introduced him into indigenous methods of scholarship (shastra) as well as epigraphy and palaeography, two subjects to which he devoted his attention for the rest of his life.

When Hultzsch inherited some money, he made use of it to travel to India in 1884-85. He brought back manuscripts for the Vienna Oriental library. In 1886 he again went to India as epigraphist to the Government of Madras, Examiner of Sanskrit, and Fellow of the University of Madras. He settled in Bangalore. In the winter months he travelled, taking rubbings from inscriptions in temples and from rocks. He was assisted by his three colleagues Venkayya, Krishna Shastri, and Venkoba Rao. In the course of his work, he acquired proficiency in Kannada, Tamil, and Telugu. In 1896 he set up his office in Ootacamund. This office of the Government Epigraphist for India was shifted to Mysore in 1906. In 1903 Hultzsch returned to Germany and accepted a professorship in Halle. He stayed there till his death on 16.1.1927.

In his doctoral thesis Hultzsch had worked on a subject concerning

Indian folklore. Another paper of his on a folklore subject was *A Note on the Bhauma Yantra*, in "Indian Antiquary".

Hultzsch published an edition of the *Baudhyanadharma Shastra*, Leipzig 1884, 2nd ed. 1921. While in India, he devoted his time to the search for and to the examination of manuscripts. Every year he published papers on epigraphy and occasionally numismatics in the Journal of the German Oriental Society (ZDMG), Indian Antiquary, Epigraphia Indica, and Journal of the Royal Asiatic Society. He published three Reports on *Sanskrit Manuscripts in Southern India*, Madras 1895-1905; he was assistant editor of "Epigraphia Indica" I and sole editor of volumes III-IX, Calcutta 1894-1907. He brought out three volumes of *South Indian Inscriptions*, Madras 1890-1903. His *Inscriptions of Ashoka* appeared only in 1925. The manuscript had been ready for print already in 1914. Work was resumed in 1920, but the newly found North Western Inscriptions had to be taken account of. Hultzsch discussed all important contributions to Ashokan studies and appended facsimiles of rubbings to his edition.

In connection with the epigraphical works the edition of the *Parijatanamanjari* should be mentioned, because the existing portion of this drama, the first two acts, are preserved inscribed on a stone. The edition appeared in "Epigraphia Indica" VIII, and was separately edited, Leipzig 1906. It was followed by an edition of a commentary, Parimala by Lakshmana Suri, Leipzig 1907.

As an epigraphist, Hultzsch had occasion to study Prakrit, and his grammatical studies led him to edit Simharaja's *Prakrtarupavatara*, London 1909. Besides this, Hultzsch edited Kalidasa's *Meghaduta*, with Vallabhadeva's commentary, London 1911. He also translated Magha's *Sisupalavadha* into German, Leipzig 1926. A paper on *Samkhya und Yoga in Sisupalavadha* was published after the author's death in the Festschrift for R. Garbe, Erlangen 1927.

Hultzsch had intended to publish the Kashmiri *Rajatarangini*, and he brought out *Extracts from Kalhana's Rajatarangini*, 1889 and 1890, but M. A. Stein edited and translated the best. Hultzsch contributed "Critical Notes" to the 7th and 8th Taranga in Indian Antiquary, 1911 and 1913. In the *Kritische Bemerkungen zur Rajatarangini* in the German Journal of Oriental Studies (ZDMG), 1915, he translated 161 verses which belong to an amended recension of Kalhana himself.

Hultzsch also studied Buddhist texts, Ashvaghosha's *Buddhacaitita* and *Saundarananda*. He was able to show that Brahmin legends referred to by Ashvaghosha often differ from the version known from *Mahabharata* or *Ramayana* (ZDMG 1918 and 1920).

Nyaya also claimed Hultzsch's interest, and he translated Annambhatta's *Tarkasamgraha* into German, Berlin 1907, Laugaksi's *Tarka-*

kaumudi appeared in the same year in the Journal of the German Oriental Society (ZDMG), 1907, and Vishvanatha Tarkapancanana's *Bhasa-pariccheda* in the same journal, 1920.

Among a number of smaller papers on miscellaneous subjects one may be mentioned: Hultsch was able to identify some unintelligible words in the Greek Oxyrhinchus papyrus No. 413 as Kannada and he wrote on this discovery in the German Journal "Hermes". An English translation of this paper appeared in the Journal of the Royal Asiatic Society, 1904.

A bibliography of Hultsch's works by J. Hertel can be found in the Journal of the German Oriental Society (ZDMG), 1926.



ERNST LEUMANN
1859-1931

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Leumann, who had studied Indo-European languages, had two fields of specialisation: Jain literature and Khotanese manuscripts.

Ernst Leumann was born on 11.4. 1859 in Berg, Switzerland, as the son of a clergyman. He took up the study of Indo-European languages in 1877, and he studied in Geneva, Zurich, and Leipzig, before going to Berlin in 1880. A year later he obtained his doctorate in Leipzig. For his thesis he edited a Jain text, the *Aupapatika Sutra*. This edition is a

remarkable achievement, as there was no critical dictionary or grammar yet available, and as the Jain canon had not yet been edited in print.

Leumann then worked on the manuscript collection in Berlin and later in Oxford for Monier-Williams' Sanskrit-English Dictionary. From 1884-97 Leumann was professor in Strassburg. In 1919, after World War I, he had to leave Strassburg. He settled in Freiburg, where he stayed till the end of his life. He died on 24.4.1931.

After publishing a Jain text, Leumann continued to work in that field. He compared Jain legends and stories contained in the canon from a philological point of view. He edited the *Dasavaikalika Sutra* and *Niryukti* in 1892. He realised that the many Jain versions of stories are important not only for Jain literature, but also from the point of view of Indian cultural history.

In later years, Leumann devoted his attention to Khotanese texts. Leumann's view, that the language of these texts is Northern Aryan, i.e. a language akin to Sanskrit, was not generally accepted by scholars, who considered it to be an Iranian language; they called it the language of the Sakas.

Leumann's chief works are: *Zur nordarischen Sprache und Literatur* (On Northern Aryan Language and Literature), 1912; *Maitreyasumita*, 1919; *Neue Metrik I*, 1920; *Buddhistische Literatur, Nordarisch und Deutsch* (Buddhist Literature, Northern Aryan and German), 1920; *Buddha und Mahavira*, 1922; *Die nordarischen Abschnitte der Adhyardhasatika Prajnaparamita* (The Northern Aryan passages of the Adhyardhasatika Prajnaparamita), 1930.



Cartellieri specialised in Kavya literature and wrote on Subandhu and Bana. He did not publish much, but the few papers from his pen are meticulous treatments of the subject concerned.

Cartellieri was born in 1860 in Eger in Bohemia as son of a doctor. He went to Vienna in 1878 where he studied Indology and Comparative Linguistics. He obtained his doctorate in Vienna in 1884, and qualified as university professor in Innsbruck in 1899. He was appointed associate professor in 1902 and died on 29.5.1908 in Innsbruck.

On G. Buehler's suggestion, Cartellieri compiled the plates of Indian alphabets and scripts for Buehler's "Indian Palaeography" in the Encyclopedia of Indo-Aryan Research, and he contributed a number of papers on epigraphy to "Epigraphia Indica" and "Indian Antiquary". His main field of study was Indian Kavya literature. Two treatises of his appeared in the first and 13th volume of the "Vienna Journal for Oriental Studies" (WZKM), *Subandhu und Bana* and *Das Mahabharata bei Subandhu und Bana*.



ALBERT VON LE COQ
1860-1930

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Le Coq started as an indologist late in life; he had been a merchant before taking up scholarly pursuits. He took part in three expeditions to Central Asia, which brought a wealth of material from the oasis towns along the famous silk route. New vistas in the art of the Hellenised West, Iran, India, and China and the influence they had on each other, opened up. Among the manuscripts discovered, the most sensational were fragments of the oldest Sanskrit dramas by Ashvaghosha, as well as texts of the Manichaens, an Iranian religion hitherto only known through quotations in the works of their opponents.

Albert von Le Coq was born on 8.9.1860 in Berlin. His father, who came from a Huguenot family, had been one of the first German merchants in Canton, China, and young Albert longed to see this country. In the hope to be able to go there he entered his father's firm, after having attended the French Gymnasium at Berlin. He remained a merchant for 21 years. He first represented his father's firm for one year in London and later for six years in the U.S.A. As the father of the girl Le Coq wished to marry would not give his daughter to an unlearned man, Le Coq studied medicine in his leisure hours and then sent a telegram to his fiancee announcing that he had obtained a doctorate in medicine in New York. On his return to Germany, he got married. After twelve years, his wife persuaded him to become a student again, and Le Coq never regretted giving up his business. He attended lectures at the Oriental Seminar and worked as volunteer in the "Museum fuer Voelkerkunde" (Museum for Ethnology) in Berlin. A. Gruenwedel soon discovered his talents and recommended him to the Director of the Royal Armoury as the only man who could arrange the collection of Oriental costumes made by Prince Friedrich Carl of Prussia. Le Coq fulfilled this task, working only at night.

In 1901 Le Coq took part as a volunteer in an expedition to Zenjirli, as the result of which he wrote two volumes of *Kurdische Texte* which were printed at his own expense on hand made paper in the State Press.

This work later brought him his doctorate.

Inspired by the wonderful finds made by Sven Hedin and Aurel Stein in Central Asia, plans were made in Berlin to send out expeditions to Central Asia. The first expedition under A. Gruenwedel visited Turfan from 1902-03; the second one was headed by Le Coq. Both Gruenwedel and Le Coq took part in the third expedition. Gruenwedel specialised on Buddhist sites, Le Coq on Manichaean ones. From 1905 to 1906 they visited a number of sites along the Northern caravan route on which, in the past, goods had been transported and ideas had been exchanged between Orient and Occident. The last expedition was undertaken by Le Coq shortly before the outbreak of World War I. Suffering great hardships on the way, he returned from Central Asia across the Himalayas to Kashmir.

These expeditious brought back a wealth of material. Frescoes, stucco images, wood carvings and other objects were put on display in the Ethnological Museum in Berlin. Great damage was done to this collection during the Second World War. A new museum, the "Museum fuer Indische Kunst" now houses the valuable art objects in Berlin.

The manuscripts brought back from Central Asia turned out to be a treasure of similar value. Manuscripts written on paper, birch bark, leather, silk, and other materials, in 17 languages and 24 alphabets, opened new fields to scholars. Fragments of the dramas of Ashvaghosha and Sanskrit manuscripts of Buddhist schools like the Sarvastivadins and Mulasarvastivadins were sensational for Indologists.

Le Coq unpacked and sorted out his finds, he also found time to make himself an authority on the old Turkish language and he contributed to the elucidation of the Uighur texts from Central Asia. He published a book on a Manichaean site, *Chotscho*, Berlin 1913, and he contributed many papers to learned journals. *Bilderatlas zur Kunst- und Kulturgeschichte Mittelasiens* (Picture Atlas on the history of art and culture of Central Asia) appeared in 1925. Together with E. Waldschmidt he brought out his major work, *Die buddhistische Spästantike in Mittelasien* (Buddhist Late Antiquity in Central Asia) in seven folio volumes, 1922-23 (reprint Graz 1975).

Le Coq described his experiences on the second and third expedition in his book *Auf Hellas Spuren in Ostturkestan*, 1926. It was translated into English by A. Barwell under the title "Buried Treasures of Chinese Turkestan", London 1928. A personal narrative of the fourth expedition is found in *Von Land und Leuten in Ostturkestan* (On the country and people of Eastern Turkestan), 1928.

Le Coq, whose health had been impaired by the rigours of the fourth expedition, died in Berlin on 21.4.1930. In an obituary in the journal of the Royal Asiatic Society, Sir Denison Ross wrote: "Fortunate

were all of us who had the privilege of being taken over the ground floor of the Museum fuer Voelkerkunde by von Le Coq himself. With that merry twinkle in his eyes he would explain with a hundred passing quips the wonders of this newly unburied civilization. Truly in this museum Albert von Le Coq has his worthy monument by which his name will always be held in memory. As a friend von Le Coq was without rival ... as a correspondent he was of an age that is almost past, and he always delighted in telling his friends of the latest theories that had been propounded in the museum. I remember on one occasion receiving, in Calcutta, a postcard from him bearing only the words 'Wir haben die Indo-Skythen' (We have the Indo-Scythians). What lay behind these words, all the learned world knows today. With Albert von Le Coq such a light was extinguished that is rarely lit in the world."

A bibliography of Le Coq's works was compiled by G. Weibgen in the Journal of Oriental Literature (OLZ), June 1930.

Dahlmann was a Jesuit father, who taught Sanskrit at the Catholic University in Tokyo. He published books on the Mahabharata, on Samkhya philosophy and on the Apostle Thomas in India. His controversial theories stimulated Mahabharata research.

Joseph Dahlmann was born on 14.10.1861 at Koblenz, where his father worked as a tailor-master. Dahlmann received his education in the Jesuit College at Feldkirch in Austria from 1873-78. He then went to Holland and later to England, Jesuit Colleges in Germany having been closed at that time. In 1891 he worked in the British Museum and published his first book *Die Sprachenkunde und die Missionen* (Knowledge of Languages and Christian Missions). This book was translated into Italian (1892) and into Spanish (1894). From 1891-93 Dahlmann studied Oriental languages in Vienna and from 1893-1900 in Berlin. He obtained his doctorate in Berlin and published a number of books. *Das Mahabharata als Epos und Rechtsbuch* (The Mahabharata as an epic and a lawbook) appeared in 1892. Dahlmann maintained that the Mahabharata is the work of a single author. A number of scholars, among them M. Winternitz, H. Jacobi, J. Jolly, and W. Cartellieri opposed this theory; and the controversy resulted in the so-called 'Dahlmann literature', as Winternitz termed the papers written to refute this view. In Dahlmann's opinion, law and poetry are inseparably connected in the Mahabharata, law forming the dominating characteristic feature of the epic element. The epic story represents the struggle of right and wrong, and the Mahabharata stories were invented as examples of certain legal institutions recorded in the Dharmashastras.

Dahlmann's book *Das Nirvana, eine Studie zur Vorgeschichte des Buddhismus* (Nirvana, a study in the early history of Buddhism), 1896, is a treatise on Indian philosophy from the Upanishads to Buddhism.

According to Dahlmann, the concept of Nirvana has been borrowed from Brahmanical philosophy and corresponds to mukti (deliverance). He thinks that epic Samkhya is the oldest stage of the Samkhya school, traces of which are found in the Vedas. Vedanta and Buddhism are both based on the older Samkhya system.

In *Der Idealismus der indischen Religionsphilosophie* (The Idealism of Indian Philosophy of Religion), 1901, Dahlmann discussed the 'lyricism of sacrifice' — Vedic hymns, and the 'mysticism of sacrifice' — the Brahmanas and Aranyakas. In Dahlmann's opinion, the concept of many gods as well as the belief in the one and only supreme deity belong to the same period.

Other books by Dahlmann are *Buddha, ein Kulturbild des Ostens* (Buddha, a cultural portrait of the Orient), 1896; *Die Genesis des Mahabharata* (Genesis of the Mahabharata), 1899; *Das altindische Volkstum und seine Bedeutung fuer die Gesellschaftskunde* (Ancient Indian nationhood and its implication for Social studies), 1899; *Die Samkhyaphilosophie als Naturlehre und Erloesungslehre* (Samkhya Philosophy as natural philosophy and philosophy of redemption), 1902.

From Berlin Dahlmann went to Luxemburg, where he worked for the journal "Stimmen aus Maria Laach", a Jesuit publication. From 1902-05, Dahlmann travelled in Asia. He visited China and Japan first and then went to India via Cambodia, Thailand and Burma. For six months he travelled in India. Having returned to Luxemburg, Dahlmann published his impressions in a book *Indische Fahrten* (Travels in India), 1908; a second edition was brought out in 1927, in which great stress was laid on the art heritage of India.

While in Japan, Dahlmann had conceived the idea of a Catholic University in Tokyo. The Pope was in favour of this idea, and Dahlmann was sent to Tokyo with two other fathers. The College was inaugurated in 1913. Ten years later, it was destroyed in an earthquake. It was rebuilt, and Dahlmann worked there till the end of his life. He taught German Literature and Indian Philosophy at the Catholic University and German Literature and Greek at the Imperial University. Teaching took up most of his time, but he did bring out several publications, one of them being *Die Thomaslegende und die aeltesten Beziehungen des Christentums zum Fernen Osten im Lichte der indischen Altertumskunde* (The legend of St. Thomas and the earliest relations of Christianity to the Far East in the light of ancient Indian history), 1912. In this treatise Dahlmann stated that the 'Acts of St. Thomas' were historical documents and that Christian missionaries were active in Northern India already in the first cent. A.D. In his opinion, Mahayana Buddhism developed due to Christian influence. Dahlmann died in Tokyo on 22.6.1930.



Liebich specialised in Indian Grammar. He edited a number of texts and wrote on the indigenous grammatical science of the Indians.

Bruno Liebich was born on 7.1.1862 in Altwasser, Kreis Waldenburg in Schlesien, where his father owned a mill. After finishing school in 1880, he studied in Muenchen, Breslau, and Goettingen. He obtained his doctorate in 1885 for a thesis *Die Casuslehre der indischen Grammatiker verglichen mit dem Gebrauch der Casus im Aitareya Brahmana. Ein Beitrag zur Syntax des Sanskrit* (Indian Grammarians' Rules of Cases compared to the Use of Cases in the Aitareya Brahmana. A contribution to Sanskrit Syntax).

Liebich worked for some time in Heidelberg and became professor in Breslau in 1892. He died in Breslau on 4.7.1939. *Panini, Ein Beitrag zur indischen Literatur und Grammatik* appeared in 1891. It was Liebich's aim to define Panini's importance for Indian literature. He began his treatise by giving a chronological survey of the attempts to date Panini. In the second chapter he discussed Panini's relationship to later grammarians. In the third chapter, the core of his treatise, Liebich deals with Panini's relation to non-grammatical literature. He compared the rules of Panini's grammar to the Aitareya Brahmana, the Brihadaranyaka Upanishad, the Ashvalayana and Paraskara Grihyasutras, and the Bhagavadgita. He found that Panini was closest to the two Grihya-sutras, the Brahmana and the Upanishad are pre-Panini and the Bhagavadgita is younger than Panini. Liebich also came to the conclusion that the Bhagavadgita was independent of Panini and was composed at a time when Sanskrit was still developing. The fourth chapter discusses Panini's relation to Indian language and the question "What is Sanskrit?". Liebich considered Panini to belong to the Northern School, and he

thought it possible that Yaska's Nirukta had been written after Panini. Liebich gave a survey of opinions concerning Sanskrit either as a literary or a spoken language. He himself was of the opinion that Sanskrit was a spoken language.

Liebich is the author of the following works and articles: *Zwei Kapitel des Kashika* (Two chapters of the Kashika) in the Journal of the German Oriental Society (ZDMG), 1892; *Candravyakarana, Die Grammatik des Candragomin*, Leipzig 1902; *Das Datum Candragomins und Kalidasas* (The date of Candragomin and Kalidasa), Breslau 1903; *Candravritti, Der Originalkommentar Candragomins zu seinem grammatischen Sutra* (Candravritti. Candragomin's original commentary to his grammatical Sutra), Leipzig 1918; *Zur Einfuehrung in die indische einheimische Sprachwissenschaft* (Introduction into indigenous Indian Linguistics), Proceedings of the Heidelberg Academy, 1919-20; *Materialien zum Dhatupatha*, Proceedings of the Heidelberg Academy, 1921; *Die vier indischen Ashramas* (The four Indian Ashramas), Breslau 1936.

Franke specialised in Buddhist studies and the Pali language. His excellent translations of Buddhist texts helped to make the religion of the Buddha known in Germany. Franke was considered an expert on the Pali language, but his theories on the history and development of Buddhism were not generally accepted by scholars.

Rudolf Otto Franke was born on 24.7.1862 in Wickerode, Harz. He visited a secondary school in Halle and took up the study of German, Philosophy, and History at Goettingen University. Attracted by Kielhorn, Franke also studied Indology. In 1885 he obtained his doctorate with a thesis on a short grammatical poem, *Linganusasana*, by the Jain grammarian Hemacandra, which he edited and translated. In 1896 Franke was appointed professor at the university at Koenigsberg, he held this post till the end of his life. He died in Koenigsberg on 5.2.1928.

Franke's first two publications were concerned with the rules of gender. After publishing Hemacandra's "Linganusasana", he studied the Linganusasanas of Sakatayana, Harshavardhana, Vararuci, and the commentaries of Yaksavardhana and Sabarasvamin. All these works contain quotations of thirteen other grammatical treatises, and Franke attempted to fix their date by carefully examining words which are listed as having two genders. The more words with two genders are found with a grammarian, the younger his text is. Working with these criteria, Franke came to the following conclusions: Sakatayana made use of the grammars of Harshavardhana and Vararuci. The latter was used by Hemacandra. Harshavardhana is identical with the king of Kanyakubja, who reigned in the 7th cent. A.D. Vararuci was one of the nine gems at the court of Vikramaditya.

The results of this study were laid down in a book which appeared in 1890, *Die indischen Genuslehrn mit dem Text der Linganusasana des Cakatayana, Harshavardhana, Vararuci, nebst Auszuegen aus den Kom-*



mentaren des Yakshavardhana und des Cabarasvamin und mit einem Anhang ueber die indischen Namen (The Indian rules of gender with the text of the Linganusasana of Sakatayana, Harshavardhana, and Vararuci, together with extracts from the commentaries of Yakshavardhana and Sabarasvamin and with an appendix on Indian names).

In a treatise *Die Casuslehre des Panini verglichen mit dem Gebrauch der Casus im Pali und den Ashokainschriften* (The rules of cases of Panini compared to the use of cases in Pali and in Ashoka inscriptions) Franke examined Panini's place in literature. Franke found that several of Panini's rules, the application of which cannot be found in non-grammatical Sanskrit literature, can be traced in Pali. He came to the conclusion that Panini must have used a dialect which had certain affinities to the language of both the Aitareya Brahmana and Pali.

In 1902 Franke published two other treatises, the outcome of ten years study of Pali grammar, *Geschichte und Kritik der einheimischen Pali Grammatik und Lexikographie* (History and Critique of indigenous Pali Grammar and Lexicography) and *Pali und Sanskrit*. He called these treatises "preliminaries for a Pali grammar to be published in the Encyclopedia of Indo-Aryan Research". In the first treatise Franke stated that the 80 known Pali grammatical works may be ascribed to three schools, and a fourth may be deduced from the fact that in certain commentaries grammatical terms are used which are neither found in Sanskrit grammars nor in later Pali grammarians. Possibly this system is identical with Bodhisatta or Sabbagunakara, of whom only the first suttas are extant. Kaccayana is the founder of the first school. In Franke's opinion he is neither identical with the Buddha's disciple of the same name, nor with Katyayana, the author of the Varttikas to Panini's grammar. He must have lived between the 7th and 12th cent., in all probability in Ceylon. Moggalana, the founder of the second school, lived in the second half of the 12th cent. The third system of Pali grammar originated in Burma in the second half of the 12th century. Franke did not have a high opinion of Pali grammarians, because their work was not based on a living language, but on the Pali canon; they were not exact and were too dependent on Sanskrit grammarians.

In "Sanskrit und Pali" Franke examined inscriptions and coins to establish the relation between the two languages. He stated that classical Sanskrit is not the base for Pali. From the third cent. A.D. it spread again along the Ganges and the Yamuna. At the same time Pali was the vernacular in India. Ceylonese Pali originated in the Northern part of the Central provinces. Literary Pali is no artificial language, but a dialect of spoken Pali.

After having worked for nearly twenty years on the grammar and the history of the Pali language, Franke studied the sources of Pali Buddhism.

He developed a very pessimistic view of the historicity of the Buddhist tradition. Although his views were not shared by other scholars, the Commission for the history of religions at the Academy of Sciences, Goettingen, asked Franke to translate one of the most important texts of Buddhism, the Dighanikaya. In Franke's opinion, the Dighanikaya is not a collection of sermons, which the Buddha preached at different occasions during his lifetime; it is the work of one author whose aim was to show the way leading to salvation. The Buddhist doctrine was more important to this author than the Buddha himself.

In 1923 Franke brought out a translation of the *Dhammapada*, rendered into beautiful German verses. When he died, he left behind a nearly completed manuscript on the life of the Buddha and materials for a concordance of Pali texts.

H. Glasenapp compiled a bibliography of Franke's works in "Koenigsberger Beitraege", Koenigsberg 1929, a commemoration volume of the fourth centenary of the Koenigsberg University Library.



FREIDRICH MUELLER
1863-1930

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Mueller, who was director of the Museum for Ethnology in Berlin, has been called a man of encyclopedic knowledge. He worked on the texts brought to Germany by the four Turfan expeditions and he published the Uighur manuscripts in four volumes.

Friedrich Wilhelm Karl Mueller attended the French gymnasium in Berlin. In 1883 he entered the university of Berlin and studied

theology and Oriental languages. After obtaining his doctorate, he was appointed to the newly founded Museum for Ethnology. In 1901 he was sent by the Prussian Ministry of Culture to China, Japan, and Korea to purchase objects for the museum.

Mueller rendered invaluable service to the advancement of knowledge when the manuscripts began to reach his museum from the four expeditions the Prussian Government had sent to Central Asia under A. Gruenwedel and A. von Le Coq. Mueller's profound knowledge of the Mahayana canon enabled him to identify Buddhist documents in half a dozen till then unknown languages. His knowledge of Semitic, Iranian, and Turkish languages, and his training in theology, history of religion, and philology made him well equipped for dealing with these finds. In a small brochure entitled *Handschriftenreste in Estrangelo-schrift aus Turfan* (Manuscripts in Estrangelo script from Turfan) he discovered the key which unlocked the Manichaean literature in Sogdian and Uighur. In a paper *Maitrisimit und Tocharisch* (Maitrisimit and Tocharian), written in 1916, he claimed that the language deciphered and read by Sieg and Siegling was Tocharian, ■ definition not accepted by all scholars. Mueller und Gruenwedel both claimed to have discovered the Manichaean character of some of the manuscripts.

Mueller's chief work is the edition of Uighur texts from the Turfan expeditions, in *Uighurica* 1908, 1910 and 1920. The fourth volume was brought out posthumously in 1931 by A. von Gabain.

Winternitz, an outstanding scholar, took an interest in religion, folklore, the Epics and Sanskrit literature. He is best remembered for his "History of Indian Literature", a work in three volumes, which is indispensable for teachers and students alike. Winternitz was also one of the instigators of the critical edition of the Mahabharata, a project that held his attention throughout his life.



Moriz Winternitz was born on 23.12.1863 in Horn, Lower Austria, in the family of a merchant. In 1880 Winternitz went to Vienna, where he began to study classical philology and philosophy, but, influenced by G. Buehler und E. Hultsch, he took up the study of Indology. In 1886, Winternitz submitted his thesis, an enlarged version of which was published by the Imperial Academy of Sciences Vienna in 1892 under the title *Das altindische Hochzeitsritual nach dem Apastambiya Grihyasutra und einigen verwandten Werken. Mit Vergleichung der Hochzeitsgebräuche bei den uebrigen indogermanischen Voelkern* (Ancient Indian marriage ritual according to the Apastambiya Grihyasutra and other related works. Together with a comparison of marriage customs among Indo-European people). In 1887 Winternitz brought out the first critical edition of the Apastambiya Grihyasutra, together with extracts from the commentaries of Haradatta and Sudarsanarya.

Two years after obtaining his Ph.D., Winternitz went to Oxford where, on G. Buehler's recommendation, he became assistant to Max Mueller. He worked on the second revised edition of the Rigveda with Sayana's commentary. He held this post till 1892 and stayed in Oxford till 1898. He worked as teacher at the Oxford High Schools for Girls, lecturer of German at the Association for the Promotion of Higher Education for Women in Oxford, and as private tutor of German and Sanskrit. For some time he was on the Examination Board of the Indian Civil Service and in 1895 he became librarian of the Indian Institute, Oxford.

In 1899 Winternitz went to Prague, then part of Austria, and was appointed reader of Indo-Aryan Philology and Ethnology. In 1911 he was appointed full professor. He retired from the University in 1934. In 1921 Rabindranath Tagore, whom Winternitz greatly admired, visited Prague, and on his invitation Winternitz spent a year at the Visvabharati University, Shantiniketan. He travelled extensively and gave many lectures while in India. He died on 9.1.1937 in Prague.

While assisting Max Mueller in the second edition of the Rigveda, Winternitz added references to texts published since the first edition was brought out, and he collated manuscripts. He also prepared the General Index to the 49 volumes of the Sacred Books of the East, which was published in 1910 under the title "A Concise Dictionary of Eastern Religion". He began to catalogue the Vedic manuscripts in the Bodleian Library in Oxford, a work which was completed by A. B. Keith, and he catalogued the Whish collection of South Indian manuscripts of the Royal Asiatic Society, London.

Winternitz returned to the subject of his doctoral thesis and published the mantras of the Apastambins, *The Mantrapatha or the prayer book of the Apastambins, edited together with the commentary of Haradatta and translated*, 1897. Winternitz contributed a number of essays on Indian and Indo-European religion, cult, and customs to journals, e.g. *Der Sarbabali, ein altindischer Schlangenkult* (The Sarbabali, an ancient Indian snake cult); *On Sraddhas and Ancestral Worship among the Indo-European nations*; *On Witchcraft in Ancient India*; *On the choice of bride according to the Bharadvajagrihasutra*; and *On the doctrine of the Ashramas*.

While working on Sanskrit manuscripts, Winternitz realised that the South Indian manuscripts are of great value for the reconstruction of the Mahabharata text. Already in 1897 he had published *Notes on the Mahabharata* in the Journal of the Royal Asiatic Society. From that time onwards he stressed the need of bringing out a critical edition of the great epic. A year later he brought out *On the Mahabharata manuscripts in the Whish collection of the Royal Asiatic Society and Ganesha in the Mahabharata* in the same journal. In 1899 Winternitz wrote "A Proposal for the Formation of a Sanskrit Epic Text Society to be laid before the Indian Section of the XIIth International Congress of Orientalists held at Rome". Winternitz discussed the authorship of the Mahabharata in a paper, *Genesis des Mahabharata*. Unlike Joseph Dahlmann, who had written on the same subject, Winternitz felt that the epic was not the work of one author, as it contained too many repetitions and contradictions. Other papers of Winternitz on Mahabharata subjects are: *The Mahabharata and the Drama* and *Brihaddevata and Mahabharata*. In 1901 Winternitz published a paper *Flutsagen des Altertums und der Naturvoelker* (Flood Legends in Antiquity and among primitive

people). He compared the story of Manu with over 70 other legends concerning the deluge. In the same year he submitted a "Promemoria" on the critical Mahabharata edition. This project finally began taking shape when funds were made available. Collections of Mahabharata manuscripts in European libraries were prepared, but World War I put an end to this work. After the War, in 1918, the plans were again taken up and work on the critical edition of the great epic was begun at the Bhandarkar Oriental Research Institute at Poona. Winternitz was made a member of the Honorary Board of Referees and also a member of the Mahabharata Editorial Board. He was to contribute the edition of the Sabhaparvan, but other duties prevented him from finishing this task.

Winternitz's chief work is his *Geschichte der Indischen Literatur* (History of Indian Literature). The first volume was brought out in two parts in 1905 and 1908. It dealt with Vedic Literature, the Epics and Puranas. The second volume, on Buddhist and Jain literature, also in two parts, appeared in 1913 and 1920. In the third volume, Kavya literature and scientific literature found a representation. A bird's eye view of the vernacular literature of modern India completed that volume, published in 1922. The value of the work is enhanced by copious notes. The English translation was revised by Winternitz himself, the first volume being published in Calcutta in 1927, the second in 1933. The treatment of Buddhist Sanskrit literature in the English translation represents a new edition. Winternitz died before the third volume had been revised and prepared for print.

While working on the History of Indian Literature, Winternitz took up Buddhist subjects. He contributed an anthology of Buddhism to Bertholet's "Religionsgeschichtliches Lesebuch" in 1908. A revised edition was brought out in 1929 (as No. 11 of the 'Lesebuch') under the title *Der aeltere Buddhismus nach Texten des Tripitaka* (Earlier Buddhism according to Tripitaka texts). This was followed in 1930 by *Der Mahayana Buddhismus nach Sanskrit-und Prakrittexten* (Mahayana Buddhism according to Sanskrit and Prakrit texts). He wrote on *Die Jataka in ihrer Bedeutung fuer die indische und ausserindische Kunst* (The Jatakas and their significance for Indian and extra-Indian art).

A bibliography of Winternitz's works was compiled by O. Stein and W. Gampert and published in 1934 in *Acta Orientalia*, Prague. It lists 452 titles and shows the wide range of Winternitz's interests.

Dahlke, a herbalist and doctor of medicine, became attracted by Buddhism on a journey to Asia. He later edited a journal with the aim of spreading the Buddhist doctrine in the West, he translated Pali texts and wrote books on Buddhism.

Paul Dahlke was born on 25.1.1865 in Osterode. He studied medicine and, after obtaining his doctorate, he settled in Berlin, where he had a successful practice. On a journey to Asia, he became acquainted with Buddhism and was attracted by it. He returned to Ceylon in 1900 and found monks to teach him the Buddhist doctrine. Not content with this he also learnt Pali so as to be able to read the scriptures in the original and to make them known in the West. To this end he translated the *Dhammapada* and parts of the *Dighanikaya* and *Mahajhanikaya* into German.

Dahlke wrote *Aufsaetze zum Verstaendnis des Buddhismus*, Berlin 1903, which were translated into English under the title "Buddhist Essays", London 1908. His *Buddhistische Erzaehlungen*, Dresden 1904, were translated into Dutch in 1905, and into English as "Buddhist Stories", 1913. M. Winternitz considers this to be the only remarkable piece of neo-Buddhist literature. Other writings of Dahlke's are: *Buddhismus als Weltanschauung*, Breslau 1912, rendered into English under the title "Buddhism and Science", London 1913; *Buddhismus als Religion und Moral* (Buddhism as Religion and as moral teaching) appeared in 1923, and *Der Buddhismus, seine Stellung innerhalb des geistigen Lebens der Menschheit* in 1926, the English translation being entitled "Buddhism and its place in the mental Life of Mankind", London 1927.

In 1918 Dahlke started a periodical "Neue Buddhistische Hefte" (New Buddhist Journal) which he renamed "Brockensammlung. Zeitschrift fuer angewandten Buddhismus" in 1924 (Odds and Ends).

Journal for applied Buddhism). He contributed many papers to this journal. Making use of his medical and scientific training he explained the Buddha's teaching in terms of science and laid stress on the fact that the Buddha had revealed a law of nature. Shortly before his death a number of lectures of his were published in a book *Heilkunde und Weltanschauung* (Therapeutics and world view), Stuttgart 1928. His last book on Buddhism, *Buddhismus als Wirklichkeitslehre und als Lebensweg* (Buddhism as a doctrine of reality and as a way of life) appeared in the same year.

In 1924 Dahlke had built a Buddhist Center in Berlin-Frohnau, situated on a hillock in a large park. The meeting hall had seating arrangements for about a hundred people. It was the chief Buddhist center between the two wars. Dahlke, however, did not live long enough to see its full development, he died on 29.2.1928 after a long illness.



Simon had begun his Indological studies by working on Vedic texts. His interest in music induced him to take up Indian music literature, and he became an expert in this field.

Richard Simon was born on 10.9.1865 in Hamburg. He studied Classical, German and Indian philology from 1884-88 in Leipzig, Freiburg, Berlin, and Halle. He obtained his doctorate at Halle, his thesis being *Beitraege zur Kenntnis der vedischen Schulen* (Contributions on the Knowledge of Vedic Schools), Kiel 1899. Simon went to London, Oxford, and Paris to study Sanskrit manuscripts. The results of these studies were published in *Das Amarusataka in seinen Rezensionen dargestellt* (The Amarusataka and its Recensions). Simon qualified as a university professor in 1892 and became a lecturer at Muenchen university. He was also a music critic of the "Frankfurter Zeitung", one of Germany's leading dailies, and he wrote on Muenchen's musical activities. From the first to the last day of World War I he served as a captain in the army. He received several decorations and was promoted to major. In 1920 Simon left the university and worked for some time in the statistical office, but up to his death he continued being occupied with scholarly pursuits. He died on 17.8.1934 after a long illness.

Simon's interest in Vedic subjects was continued throughout his life. He wrote a treatise *Ueber einige Kommentatoren zu Sutren des Weissen Yajurveda* (On some commentators on Sutras of the White Yajurveda) in the Proceedings of the Bavarian Academy 1895, and he compiled the Index of L. v. Schroeder's Kathaka edition. His great love for music led him to study Vedic music. He wrote on *Notationen der vedischen Liederbuecher* (Notations of Vedic Hymn Books) in the Vienna Journal of Oriental Studies (WZKM) 27, 1913. Simon edited and translated the *Puspasutra* in the Proceedings of the Bavarian Academy 23, 1909,

and brought out the text and translated of the *Pancavidhasutra*, Breslau 1913. He also took up an interest in classical music as is shown by his treatise on Damodara in the Journal of the German Oriental Society (ZDMG). Magha's *Sisupalavadha* appeared in the same journal 1903. A year later he published *Musical Compositions of Somanatha*, Leipzig 1904. His last treatise, *Zur Chronologie der indischen Musikliteratur* (On the chronology of Indian Literature on Music) appeared in the Journal for Indian and Iranian Studies (ZII), 1923.

Simon had intended to write on Indian Music for the "Encyclopedia of Indo-Aryan Research". Many preliminary studies had been written, but death prevented him from finishing this project.



Neumann, a fervent Buddhist, translated Buddhist scriptures into German in order to make the doctrine of the Enlightened One known. His translations have been praised for the beautiful language they are written in; scholars have criticised Neumann for not being exact in his renderings.

Karl Eugen Neumann was born on 18.10.1865 in Vienna, where his father was conductor of an orchestra. After finishing secondary school, Neumann attended a commercial college in Leipzig, and then travelled in England and Italy. In 1884, having read Schopenhauer, Neumann began taking an interest in Buddhism, which made a deep and lasting impression on him. He returned to Germany and worked as a clerk in a bank, studying Buddhist texts in translations and books on philosophy at night. From 1885-87 he visited a High School in Prague, and after passing his final examination he went to Berlin, where he studied Comparative Religion and Philosophy, Chinese and Indology, Archaeology, Medicine and Astronomy. After studying one term in Halle, he obtained his doctorate in 1890 for a thesis *Das Sarasangaho, ein Kompendium buddhistischer Anschaungen, Erstes Kapitel* (Sarasangaho, a compendium of Buddhist ideas, first chapter). A year later he brought out his first book: *Innere Verwandtschaft buddhistischer und christlicher Lehren. Zwei buddhistische Suttas und ein Traktat Meister Ekkehards aus den Originaltexten uebersetzt und mit einer Einleitung und Anmerkungen herausgegeben* (The Inner Relationship between Buddhist and Christian doctrines. Two Buddhist Suttas and one treatise by Meister Ekkehard translated from the original and edited with introduction and notes). In the introduction he discussed the relation between the two great religions, which he took to be opposites in religious feelings, Buddhism representing pantheism, Christianity the belief in one true God. Common factors of both are striving for salvation, universal love, and self-negation. In 1892 an anthology of Buddhist texts appeared.

For three years Neumann had tried to obtain a job in India; in 1894 he was able to spend ten months in India. He visited Buddha's homeland at the foothills of the Himalayas and spent some time in Ceylon, having discussions with Buddhist monks.

After his return to Europe, he stayed for a year in London and then worked in the Oriental Institute in Vienna. He worked on the translation of the first 50 discourses from the Majjhima Nikaya. He later translated the whole of the *Majjhima Nikaya*, the *Songs of the Buddhist Monks and Nuns* (Theragatha and Therigatha), the *Suttanipata*, the *Dhammapada*, and the *Dighanikaya*. A new edition of his translations appeared in 1956/57, and *Also sprach der Erhabene* (Thus spoke the Lord) in 1962.

After his bank went bankrupt, Neumann was in great financial difficulties for several years. His books did not sell well during his lifetime. He fell ill in 1914 and died on his 50th birthday in 1915.

Neumann's translations were well received by many of his contemporaries like Hermann Hesse, Thomas Mann and Stefan Zweig. According to S. Radhakrishnan, it was Neumann who made Buddhism popular in Germany. Critics have objected to Neumann's often subjective renderings, which they felt were influenced by Kant's terminology, and scholars criticised Neumann for not providing sufficient foot-notes to his translations and for being inexact at times.



Sieg's name will be remembered by scholars for his research on the Tocharian language, which he identified as the language of the Indo-Scythians. Sieg and his colleague Wilhelm Siegling had discovered this hitherto unknown language among the manuscripts brought to Germany by the archaeological expeditions to Eastern Turkestan.

Emil Sieg was born on 12.8.1866 in Breitenteich near Angermuende. After attending grammar school in Prenzlau, Sieg went to Berlin in 1885 in order to study Greek and Latin. Later he studied in Tuebingen and Muenchen. Ernst Kuhn awakened Sieg's interest in Sanskrit studies. He returned to Berlin in 1888, and three years later he obtained the Ph.D. degree. His thesis, written in Latin, was on the phonetics of a Vedic text, Bharadvajasiksa. The first part appeared in print in 1891, the second in 1892; it was entitled *Bharadvajasiksa cum versione latina excerptis ex commentario ad innotationibus criticis et exegeticis* (Bharadvajasiksa with a Latin translation, excerpts from the commentary and critical and exegetical notes). Sieg studied one semester with F. Kielhorn in Goettingen and then went to Berlin, where he qualified for a professorship with a thesis on the legends of the Rigveda. The thesis was published in 1902, *Die Sagenstoffe des Rigveda und die altindische Itihasa Tradition* (The legends of the Rigveda and the Indian Itihasa tradition). This book stresses the value of the ancient traditions, but it also shows how old subjects were discarded and new themes taken up instead. In Sieg's opinion, the ancient Itihasa was not identical with the present day Mahabharata, and the old Purana different from later compilations bearing that name. Sieg obtained a professorship in Kiel in 1909, and in 1920 he was appointed professor at Goettingen, where he stayed till the end of his life. He died on 23.1.1951.

Sieg dealt with Vedic subjects in several papers written in later years e.g. *Indra und der Somaraub nach dem Rigveda* (Indra and the theft of Soma according to the Rigveda), in *Festgabe H. Jacobi*, 1926; and in

two papers in the Proceedings of the Goettingen Academy, 1923: *Der Nachtweg der Sonne nach der vedischen Anschauung* (The nocturnal way of the sun according to Vedic conceptions), and *Sonnenrennen im Rigveda* (Sunraces in the Rigveda).

New fields of activity were opened up after the return of the four German expeditions to Central Asia 1903-1914. These expeditions to the Northern fringe of the Tarimbasin brought back a wealth of archaeological material, mural paintings, sculptures, and manuscripts in 17 languages written in 24 scripts. Sieg began studying manuscripts in Central Asian Brahmi script. The first result of these studies were published in 1907, *Bruchstuecke einer Sanskrit Grammatik aus Saengim-Agiz, Chinesisch Turkestan* (Fragments of a Sanskrit grammar from Saengim-Agiz, Chinese Turkestan). A second treatise, *Neue Bruchstuecke der Sanskrit Grammatik aus Chinesisch Turkestan* (New fragments of the Sanskrit grammar from Chinese Turkestan) followed a year later; both appeared in the Proceedings of the Prussian Academy, Berlin.

While working on the fragments in Brahmi script, Sieg and his assistant, his former student Wilhelm Siegling, noticed that a number of manuscripts were written with strange letters. The language of these manuscripts was not known and was tentatively called "Unarisch" (Non-Aryan). With the help of a few bilingual manuscripts, Sieg and Siegling managed to decipher and read this language. In 1908 they submitted a paper *Tocharisch, die Sprache der Indoskythen, Vorlaeufige Bemerkungen ueber eine bisher unbekannte Literatursprache* (Tocharian, the language of the Indo-Scythians. Preliminary remarks on a hitherto unknown literary language) in the Proceedings of the Berlin Academy. Sieg and Siegling were able to prove that this language belonged to the Indo-European group of languages, and that it was nearer to the European branch than to the Indo-Iranian branch. They also showed that this language had two dialects, which they called Tocharian A and B. Although scholars generally feel that Sieg's and Siegling's identification of the language deciphered by them, with that of the Tocharoi, who lived on the Upper Oxus in the 2nd cent. B.C., is an error, the designation remains.

During the first thirty years of the 20th century, Sieg and Siegling worked on texts of dialect A of the Tocharian language. These texts had been found in and around Qarashahr in the Eastern parts of the area visited by the German expeditions. Sieg and Siegling had planned to edit all manuscripts in Tocharian A, but work was interrupted in 1915 when Siegling was conscripted to the army. Therefore Sieg published the first editions alone. These are *Die Geschichte von den Loewenmachern in tocharischer Version* (The Tocharian version of the story of

the lionmakers), in Festschrift Ernst Kuhn, 1916, and *Das Maerchen von dem Mechaniker und dem Maler in tocharischer Fassung* (The Tocharian version of the story of the mechanic and the painter), in Ostasiatische Zeitschrift 8. Together with Siegling, Sieg brought out two volumes of *Tocharische Sprachreste* (Tocharian Fragments), which appeared in 1921. Assisted by Wilhelm Schulze, Sieg and Siegling published a *Tocharische Grammatik* in 1931. Thereafter, Sieg and Siegling devoted their attention to Tocharian B. They began working on the Udanalamkara, a commentary on the Udanavarga, a collection of Buddhist verses. After Siegling's death in 1946, Sieg published this text in 1949 as No. 1 of *Tocharische Sprachreste, Sprache B* (Tocharian Fragments, Language B); this volume contained the text, translation, and glossary. On Sieg's death in 1951, two more volumes were almost ready for the press.

Heller, a professor of Sanskrit in Greifswald, was an authority on Indian grammar. Being over-critical prevented him from bringing out his manuscripts in print.

Heller was born on 18.8.1866 in Travemuende, his father was a clergyman. He studied Indology, Indo-European linguistics, and classical languages as well as German. He also attended lectures on library sciences, manuscript conservation, and on Oriental history.

In 1893 Heller submitted his thesis on Halayudha's *Kavirahasya*. The introduction was published in 1894. The plan to publish the whole text with notes and glossary in India did not materialise, only the text was published in 1900 in Greifswald.

Halayudha's *Kavirahasya* is a kind of root dictionary, dhatupatha, in the form of a poem praising king Krishnaraja of the Deccan. Two versions, one with 299 verses, the other with 276 verses, are extant. In his thesis Heller was able to show that the longer version is the original one; the shorter one was compiled by a student who seems to have forgotten some of the verses. Heller dated the *Kavirahasya* to circa 950 A.D.; king Krishnaraja ruled in Manyakheta between 940 and 956. In his critical edition, Heller had both recensions and quotations from commentators.

In 1893 Heller was employed by the Royal Library Berlin. In 1897 he qualified as university professor in Greifswald with a thesis *Die indische Lehre von der Bildung der Denominative* (The Indian rules on the formation of denominatives). His inaugural lecture was on *Das Paninische Lehrsystem* (Panini's system of thought). In the course of time, Heller wrote a number of papers on grammatical subjects, but none of these were ever published. He assisted K. Geldner in the 9th edition of A. Stenzler's Sanskrit Grammar. Heller volunteered as a soldier during the First World War, and then went on teaching in Greifswald till his death on 21.8.1945.





Fick was a librarian and Indologist. As a director of the University Library of Goettingen, he did much to build up the Oriental Section.

Richard Fick was born on 7.2.1867 in Schwartau near Luebeck. After passing his school-leaving examination, he started working in a library in 1886 while still a student. He studied German, English, Philosophy, and Indology. He obtained his doctorate in 1888 for a thesis *Eine Jainistische Bearbeitung der Sagara Sage* (A Jain recension of the legend of Sagara), Kiel 1888. His best known work in the field of Indology is *Die soziale Gliederung im nordoestlichen Indien zu Buddha's Zeit*, which was translated into English by Sh. Mitra, "Social organisation in North-Eastern India during the Buddha's period", Calcutta 1920. Fick thought that the Jatakas originated in Northern India. He discussed the caste theories and showed that Brahmanical concepts were accepted by Buddhist monks. The member of the ruling class, the khattiya, received the same education as the Brahmins and also studied the Vedas. The king had the political and military authority. The Brahmins were not only priests, but worked as farmers, artisans, magicians etc. They were often ridiculed and occasionally depicted like the vidushaka in Indian dramas. Fick was of the opinion that the Brahmins were the only group which may be considered a caste; the others are hereditary 'jatis' and it was not possible for an individual to leave the group he was born in. Fick also wrote a Sanskrit grammar, *Praktische Grammatik der Sanskritsprache*, a fourth edition of which appeared in 1922.

Fick left Kiel to take up work in the Royal Library in Berlin. He headed the office of the "Pussian General Catalogue" and the Information Office of German Libraries. In 1914 he edited the "General Cata-

logue of Journals and Periodicals". During the First World War, he served as battalion commander in Flanders. From 1921-1932 he was director of the University Library at Goettingen. He was one of the leading experts in practical and theoretical questions of cataloguing, and he always kept the interests of orientalists in mind. He wrote many papers on library science, and continued writing on Indo-logical subjects. He contributed the articles on Adultery, Child Marriage, Children, and Gotra to the "Encyclopedia of Religion and Ethics". Two papers of his appeared in the "Orientalische Literaturzeitung", one on *Javanese Art* in 1926, the other on *The Origin of Indian Caste* in 1933. He also contributed a paper on the *Vessantara Jataka* to the Commemoration volume for Hermann Jacobi.

Fick died on 18.12.1944 in Goettingen.



GEORG HUTH
1867-1906

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Huth was the first Tibetologist at a German University. His knowledge of Sanskrit enabled him to study Tibetan Buddhism in the context of Asian culture.

Georg Huth was born on 25.2.1867 in Krotoschin in Pommerania, where his father was principal of a Jewish school. Huth went to Berlin in 1885 to study Sanskrit, Awesta, Pali, Hindustani, Mongolian, Manchurian, and Chinese. He taught himself Tibetan. Huth took an

interest in comparative folklore and he was awarded the Mendelsohn scholarship for a treatise *Die Reisen der drei Soehne des Koenigs von Serendippo* (The journeys of the three sons of the king of Serendippo), 1888. His dissertation, submitted in 1889 in Leipzig dealt with the period and chronology of Kalidasa. It was published in Berlin in 1890 as *Die Zeit des Kalidasa* (The period of Kalidasa).

Huth published *The Chandorutnakura of Ratnakaracanti* in 1890 and discussed the Tibetan version of the *Naishargikaprayaccittikadharmanus*, 1891. These are one of the seven types of offences which were recited every fortnight at a ceremony by the Buddhist fraternity of monks.

After qualifying as a university professor, Huth worked on Central Asian history and epigraphy. In 1897 he went to Eastern Siberia to undertake linguistic studies among the Tunguse tribe on the Jenissei on behalf of the St. Petersburg Academy of Sciences. After his return to Berlin he obtained a post in the Berlin Museum for Ethnology. He accompanied Gruenwedel on the first expedition to Turfan in 1902. Huth remained in Central Asia till 1904, to learn Turkish and to collect folk songs and folktales. He died on 1.6.1906 in Berlin as a result of the rigours of the life he had endured on his explorations.

Huth translated "The History of Buddhism in Mongolia" by the Tibetan Jigs-med Rig pai- rdo-rje into German and deciphered the Tibetan-Mongolian inscription of Cogtu tayiji of 1621. He also published *Die Inschriften von Tsaghan Baisin* (The inscriptions of Tsaghan Baisin), 1894, and *Neun Mahaban Inschriften* (Nine Mahaban Inscriptions) 1901.



Oertel devoted his life to the study of ancient Indian tradition, especially to the language of the Vedas. He was a scholar of international repute and his name will be remembered by Vedic scholars.

Hanns Oertel was born on 20.4.1868 in Gaithain/Saxony. As a young man he went to the United States. He took up Sanskrit studies with William Dwight Whitney, an American scholar who had studied several years at the German universities of Berlin and Tuebingen. In 1891 he became reader, and in 1901 he was appointed full professor at Yale University. At the outbreak of World War I Oertel was in Germany. He accepted a professorship at Basel University, Switzerland. Later, he became professor at Marburg. In 1925 he was appointed professor for Indian and Iranian philology at Munich University. After his retirement in 1935, he devoted himself to his studies, but returned to lecturing at the university after World War II up to his 80th year of age. During the war, his house in Munich was bombed, and Oertel lost not only his library, but also the card index to the Sanskrit Syntax on which he had started to work when he was 19 years old. He died on 7.2.1952 in Munich.

Oertel's first short paper *On the meaning of Sumrita in the Rigveda* in the Journal of the American Oriental Society 1891 was followed by a treatise on the *Jaiminiya or Talavakara Upanishad* in the same journal, 1894. He wrote *On the legend of Indra's visit to Medhatiti; Sayana on Rigveda I, 51*; and *Extracts from the Jaiminiya Brahmana parallel to passages of the Satapatha Brahmana and Chandogya Upanishad. Contributions from the Jaiminiya Brahmana to the history of Brahmana literature* appeared in 1897-1905 in several issues of that journal. He took part in the XI. International Congress of Orientalists in Paris and delivered a lecture on the Dirghajilvi legend from the Jaiminiya Brahmana. His

book *Zur Indischen Apologetic* (On Indian Apologetics), Stuttgart 1930, contained a translation of a passage of Sayana compared with the corresponding parts in Yaska's Nirukta, the Jaiminiya Purvamimamsa, and Sankara's commentaries to the Vedantasutras. Problems concerning the Kapisthala Samhita were discussed by Oertel in the Proceedings of the Bavarian Academy of Science, 1884.

Oertel worked on a linguistic problem while still in America; the treatise, *On the character of inferred parent languages* is found in the "American Journal of Philology", 1898. His most extensive publication was *Lectures on the study of language*, Yale Bicentennial Publications, 1901. Together with E. Morris he wrote *An examination on the theories regarding the nature and origin of Indo-European inflection*, Harvard Studies in Classical Philology, 1905. After having become professor in Munich, Oertel brought out the book *The syntax of cases in the narrative and descriptive prose of the Brahmanas, part I: the disjunctive use of cases*, Heidelberg 1926. In five more papers in the Proceedings of the Bavarian Academy, Oertel treated problems of a similar kind: *Syntaktische Äquivalenz des Genitivs und Ablativs bei Verben der Trennung in der vedischen Prosa* (Syntactical equivalence of the genitive and ablative case in verbs of division in Vedic prose), 1935; *Zum altindischen Ausdrucksverstärkungstypus 'satyasya satyam', das Wahre des Wahren* (On the ancient Indian mode of intensifying the expression 'satyasya satyam', the truth of truth); *Zu den Kasusvariationen in der vedischen Prosa* (On the variation of cases in Vedic prose), 1937, 1938; *Zu den Wortstellungsvarianten der Mantras des Atharvaveda in der Saunaka und Paipalada Rezension und des Samaveda in der Kauthuma und Jaiminiya Rezension* (On the variation in the order of words in the mantras of the Atharvaveda in the Saunaka and Paipalada recension and the Samaveda in the Kauthuma and Jaiminiya recension), 1941; and *Die Dativi finales abstrakter Nomina und andere Beispiele nominaler Satzfuegung in der vedischen Prosa* (Final Dativs and other examples of nominal sentence construction in Vedic prose), 1941. All these papers show a great familiarity with Vedic literature and language.

In "Studien zur vergleichenden Literaturgeschichte" (Studies in comparative history of literature), 1908, he contributed *Altindische Parallelen zu abendländischen Erzählungsmotiven* (Ancient Indian parallels to Occidental story motifs).

Lueders was interested in every subject of Indology from Vedic times to the present day. He worked on a critical edition of the *Mahabharata* and contributed many papers to *Epigraphia Indica*. In later years he specialised on Buddhist Sanskrit texts from Central Asia and published, inter alia, the oldest Sanskrit drama extant, fragments of Ashvaghosha's *Sariputraprakarana*.



Heinrich Lueders was born on 25.6.1869 in Luebeck. He studied German philology in Muenchen, later he went to Goettingen, where he took up Indology. He was awarded a prize for his dissertation *Die Vyashiksha in ihrem Verhaeltnis zum Taittiriya Pratisakhyā* (The Vyashiksha in its relation to the Taittiriya Pratisakhyā), Kiel 1895. During his stay in England, Lueders was librarian of the Indian Institute of Oxford University, and he studied manuscripts in the India Office at London. He translated Max Mueller's contributions to Comparative Mythology into German.

In 1903 Lueders became Professor at Rostock, having qualified as university lecturer in 1898 with his work *Ueber die Grantha Rezension des Mahabharata*, which appeared in print in 1901. Five years later he went to Kiel for one semester. He became a member, later secretary, and finally President of the Berlin Academy of Sciences. From 1909-1935 he held the chair of Indology at Berlin University. Owing to his anti-Nazi attitude, he was not permitted to continue lecturing after his retirement. Lueders died on 7.5.1943 at Badenweiler.

Lueders began his career as a Sanskritist with the study of Vedic phonetics, and in later years he wrote a number of papers on Vedic and Pali linguistics. He turned to *Mahabharata* studies next. In his paper *Die Sage von Risyashringa* (The legend of Risyashringa) in the Proceedings of the Goettingen Academy, NGGW, 1897, he proved that this legend, which is found in the *Mahabharata* has older versions in the Pali *Jataka Gathas*. He traced this legend in many Puranas and in later Buddhist texts.

Together with M. Winternitz and H. Jacobi, Lueders submitted a "Promemoria" for the plan of a critical edition of the *Mahabharata* to the International Association of Academies and Learned Societies. This association broke down during World War I, but Lueders was gratified to see this work entrusted to the eminent Indian scholar Sukhanukar, who had been his student in Berlin. A specimen print of the critical edition, "Druckprobe einer kritischen Ausgabe des *Mahabharata*", had been brought out by Lueders in 1908.

Lueders contributed regularly to the *Epigraphia Indica*. In 1912 *A List of Brahmi Inscriptions from the earliest times to about 400 A.D. with the exception of those of Ashoka* appeared in *Epigraphia Indica* 10. Lueders also took great interest in *Ashoka Inscriptions* and contributed a paper to the "Journal of Indian and Iranian Studies" (ZII), 1927.

In three papers Lueders reviewed Buddhist art and literature. Two short articles concern *Aryasura's Jatakamala and the frescoes of Ajanta* in *Indian Antiquary*, 1902, and *Die Vidyadharas in Buddhistischer Kunst und Literatur* (The Vidyadharas in Buddhist Art and Literature) in the *Journal of the German Oriental Society (ZDMG)*, 1939. In *Bharhut und die buddhistische Literatur*, 1941, he interpreted sculptures of Bharhut, taking into account the Jatakas and other Buddhist texts. He came to the conclusion that the artists followed the Gatha versions of the Pali Jatakas.

After going to Berlin in 1909, Lueders concentrated on the fragments of Sanskrit texts brought to Germany from Central Asia by the four Turfan expeditions under A. Gruenwedel and A. von Le Coq. He was ably assisted by his wife, Mrs. Else Lueders, who deciphered and catalogued these manuscripts. Lueders discovered fragments of Sanskrit dramas, among them the Sariputraprakarana of Ashvaghosha, which he published in the *Proceedings of the Berlin Academy*, 1911. He also identified other fragments as belonging to Buddhist dramas, which he published under the title *Bruchstuecke buddhistischer Dramen* (Fragments of Buddhist Dramas), 1911. These Turfan manuscripts show that as early as the first centuries A.D. Sanskrit drama was fully developed with all the features of later dramas.

The kings, Brahmins, and the Vidushaka speak Sanskrit, women and people belonging to lower strata of society speak Prakrit, albeit older forms than in the dramas of the classical period.

Lueders further published *Bruchstuecke der Kalpanamanditika des Kumarañala* in the *Proceedings of the Berlin Academy*, 1930, and *Nachtrage (Addenda) zum Kaumarañala* in the *Journal of the German Oriental Society (ZDMG)*, 1940. The Kalandra was a grammar used extensively in Eastern Turkestan. The Kaumarañala was a grammar discovered by Prof. and Mrs. Lueders among the Turfan fragments.

Its author was Kumaralata from Takshila, who composed a Sanskrit grammar for the use of Buddhists; it differed in many points from Panini.

Lueders contributed two papers on the history and geography of Eastern Turkestan in the Proceedings of the Prussian Academy 1922 and 1930. In a paper *Die literarischen Funde von Ostturkestan* (The Literary Finds from Eastern Turkestan) in the Proceedings of the Prussian Academy, 1914, he described the sensational finds made by the German expeditions and their importance for the study of Oriental literature and religion. *Textilien im alten Turkestan* (Textiles in ancient Turkestan) appeared in 1936.

Thirty seven of Lueders papers, which had appeared in various journals, were brought out for his 70th birthday in "Philologia Indica", Goettingen 1940. Among these is *Die Saubhikas, ein Beitrag zur Geschichte des indischen Dramas* (The Saubhikas, a contribution to the history of Indian drama). In this paper, which has been called "philological detective work", Lueders showed that the Saubhikas must have been shadow players and that shadow play must have existed in India in ancient times.

In the last years of his life, Lueders returned to Vedic studies and worked on a monograph on the god *Varuna*. Lueders showed that Varuna's seat was in the waters, and that he was also a guardian of Rta, truth. The manuscript of this book, partly damaged during the war, was reconstructed and published by L. Alsdorf, Goettingen 1951 and 1959.

Another manuscript of Lueders', *Beobachtungen ueber die Sprache des buddhistischen Urkanons* (Observations on the original language of the Buddhist Canon), was brought out by E. Waldschmidt, Goettingen 1954. Lueders refutes the claim made by Ceylonese Buddhists that Pali is the original language spoken by the Buddha. Lueders felt that Buddhist Sanskrit as well as Pali texts must have been translated from the original in an Eastern dialect.



MRS. E. LUEDERS
1880-1945

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Else Peipers was born in Goettingen, where her father was a professor of philosophy. In 1900 she became engaged to be married to Dr. Heinrich Lueders. She studied Sanskrit under his guidance, and she soon became his assistant in the critical edition of the Mahabharata. From 1909 onwards, when Lueders was working on the decipherment of Sanskrit manuscripts from Central Asia, her husband's edi-

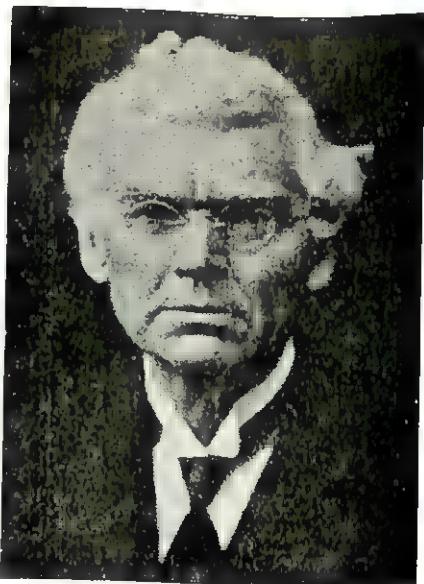
tions of Sanskrit dramas owe a lot to her patient work in deciphering and identifying the often minute fragments of texts. She continued with this task after her husband's death in 1943.

In 1910 she received the honorary doctorate of Rostock university. In 1922 she published *Buddhistische Maerchen* (Buddhist Tales), a translation of 70 Jataka stories. Her husband rendered the Pali verses into German verse and wrote the preface. In 1930 Mrs. Lueders published a book *Unter Indischer Sonne* (Under the Indian Sun), in which she described her experiences on her and her husband's journey to India and Ceylon. After her husband's death, she devoted her whole energy to publish his literary bequest. She died on 13.3.1945 in the streets of beleaguered Berlin, with her husband's bust under her arms, which she intended to take from the Academy to her flat.

Meyer was reader at Chicago University, but he wrote his books in German. His main interest lay in the field of social life in ancient India, and he studied Artha-, Dharma-, and Kamashastras extensively.

Johann Jakob Meyer was born on 25.4.1870 in Frankenmuth, Saginaw County, Michigan, USA. His parents had emigrated from Frankonia in Germany. They were poor farmers, and Johann Jakob, the oldest of many children, had to help in the fields from his childhood onwards. His father, a poetical and religious minded man, taught his son the Lutheran hymns, and they inspired the boy to write poetry already when he was 9 years old. He attended a High School where the curriculum included Greek, Latin, and Hebrew, and he learnt Sanskrit on his own. In 1891 he obtained his B.A. degree and then visited the Concordia Theological Seminary in St. Louis, Mich. The hard work on his father's farm had ruined his health, and J. J. Meyer was troubled by a nervous disease. In 1894 he completed his theological studies. He then learnt Russian, Swedish, Italian, Spanish, and Persian, in order to strengthen his memory, while working in the fields. He financed his studies by working in a library and by contributing articles to newspapers and journals. From 1898-1900 he took up the study of Comparative Linguistics and of German at Chicago University, and he continued his Sanskrit studies on his own. In 1900 Meyer obtained the Ph.D. degree for his thesis on Dandin's Dasakumaracarita. He became a reader in ancient Indian languages at Chicago University.

J. J. Meyer translated Dandin's Dasakumaracarita, *Die Abenteuer der zehn Prinzen* (The adventures of the ten princes) into German, 1902, in order to give German readers an insight into Indian novels. Meyer attempted to give a literary translation and to imitate the peculiarities of Dandin's style. In a long introduction to the translation Meyer gave an excellent idea of the period of the novel. Unlike some other scholars, Meyer thought the whole novel to be a work by Dandin, parts of which were written when the author was young, others being written in later



years. Meyer then translated Ksemendra's *Samayamatrika* and Damodaragupta's *Kuttanimata*, 1903. Both are novels about courtesans, translated from the original. Meyer also translated H. Jacobi's "Ausgewählte Erzaehlungen in Maharashtra" (Selected stories in Maharashtra) of 1886 into English under the title *Hindu Tales*, in 1909.

For four years, Meyer was troubled by nervous disorders. He travelled to Europe and also visited his ancestral home in Germany. In 1904 he got married in Switzerland. Having returned to Chicago in 1908, he learned Finnish and read nearly all Finnish works. In 1910 he brought out the book "Vom Land der tausend Seen, eine Abhandlung ueber die neuere finnische Literatur und eine Auswahl aus modernen finnischen Novellisten". He also translated a book by Jaernefelt, "Das Meer des Lebens" (The Ocean of Life).

In the following years Meyer devoted himself to studies of the great Indian epics. He read the Ramayana twice and the Mahabharata three times from beginning to end, in the Bombay and the South Indian edition. The result of his studies was a book *Das Weib im altindischen Epos* (Woman in ancient Indian epics), 1915, later translated into English under the title "Sexual life in ancient India, A study in comparative history of ancient Indian culture", 2 vols., London 1930. This book deals with all the aspects of women as daughter, sister, wife, mother, widow, servant, and courtesan.

On account of ill health, Meyer had to give up his post at Chicago University, and he settled in Switzerland. However, he did not give up his work altogether. He translated Kautilya's *Arthashastra*, 1926, and then wrote *Ueber das Wesen der altindischen Rechtsschriften und ihr Verhaeltnis zueinander und zu Kautilya* (On the character of ancient Indian Law books and their relation to each other and to Kautilya), 1927. In Meyer's opinion the Dharmashastras had originally been books of the Brahmins, in which magic, ethical, concepts, and conventional customs had been intermingled. - Meyer's illness prevented him from finishing a number of publications he had planned. But he did bring out one major work, *Trilogie altindischer Macht und Feste der Vegetation* (Trilogy of ancient Indian powers and festivals of Vegetation). He treated *Karna*, *Bali*, and *Indra* in three monographs, 1937.

J. J. Meyer wrote poetry inspired by his deep love of nature. In his book "Vom Krieg und vom Frieden, Zeitgedichte eines Deutsch-Amerikaners" (On War and on Peace, Contemporary poems of a German-American), 1922, he expressed his thought and his concern about political events in Germany. He died of a stroke on 2.4.1939 in Chur in Switzerland.

A bibliography of Meyer's works by D. George is found in the Journal of the German Oriental Society (ZDMG), 1940.

Francke worked for fourteen years as a missionary in the Western Himalayas. His knowledge of a number of dialects enabled him to collect folksongs and hitherto unknown versions of the Kesar Saga. He took an interest in the history of Western Tibet and in pre-Buddhist religion, using inscriptions, oral traditions, and manuscripts as sources.

August Hermann Francke was born on 5.11.1870 in Gnadenfrei in Silesia. After finishing school he worked for four years as a teacher in a missionary school in Kleinwerda near Bautzen. During this period, he taught himself Sanskrit with the help of R. Fick's grammar. He then attended a missionary school in Fairfield, England, in order to prepare himself for his assignment in the Moravian Mission.

In 1896 Francke left for India and took up his work in Leh, the capital of Ladakh. Francke learnt classical Tibetan as well as the Ladakhi dialect. In 1901 he published a *Sketch of a Ladakhi Grammar*, the first systematical grammar of the Ladakhi language. Francke translated parts of the Bible into classical Tibetan and the Gospel of St. Mark into three dialects of Lahaul and into the Ladakhi dialect. From 1904 onwards Francke published the first newspaper in Ladakh, the "Ladakhi News". In 1906 Francke was transferred to Khyelang in Lahaul, two years later he went back to Germany. After a year he was back in Ladakh in order to carry out an archaeological survey on behalf of the Government of India. It was felt that Francke was particularly qualified for this task as he combined a knowledge of local history and antiquities with a thorough acquaintance of Tibetan. Francke travelled from Simla to Spiti and thence to Ladakh, returning via Srinagar in Kashmir. The results of his journey are laid down in *Antiquities of Indian Tibet*, in two volumes (No. XXXVII and L of the Archaeological Survey of India, New Imperial Series). Vol. I contains a personal narrative of the 18 months journey which took Francke over seven mountain passes of an average height equal to that of Mont Blanc which he



undertook on foot. He also described the many monasteries and temples he visited. Volume II is made up of the texts and translations of the chronicles of Sanskar, Guge, Baltistan, and genealogical trees of various chiefs.

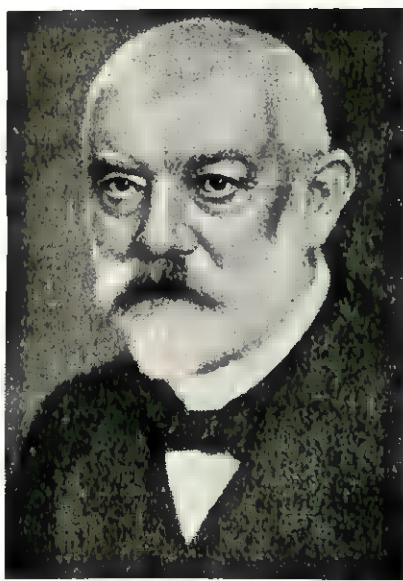
From 1911-1914 Francke lived in Niesky in Silesia, working on the translation of the Bible and on his archaeological and literary material from Ladakh. In 1914 Francke again started on a journey through Central Asia to Leh. Having run out of funds, he voluntarily went to an internment camp. He spent two years in a camp at Ahmednagar, was then exchanged and returned to Germany, where he was drafted and sent to Rumania. He served as an interpreter and hospital orderly in an Indian POW camp.

After the end of the war, the Goettingen Academy of Sciences asked Francke to edit and translate Tibetan manuscripts from the State Library in Berlin. In 1922 he qualified as university professor and in 1925 he was appointed associate professor in Berlin, although he himself had never studied at any university and had not obtained any degree. He died on 16.2.1930.

In the first years of his stay in Leh, Francke contributed several papers to the journal "Globus", on a visit to Hemis monastery, on games and dances in Leh, on Western Tibetan folk music, and on Ladakhi mythology. He realised that Ladakhi folk songs sung at the spring festival and at marriage ceremonies as well as the oral versions of the Kesar Saga contained references to the pre-Buddhist religion. Francke also collected inscriptions and drawings on rocks which he came across on his trekking tours in the hills. His later publications cover two fields, firstly the history of Western Tibet, secondly the pre-Buddhist religion. Francke published in 1907 *A History of Western Tibet, one of the unknown empires*. Sources for the history of Western Tibet are notices in the Chinese annals of the Tang dynasty and in the Rajatarangini from Kashmir. The chronicles of the kings of Ladakh were considered unhistorical, because they begin with a cosmological account. It was Francke who realised that the rest of this chronicle is based on historical data. He showed that Western Tibet was a powerful country in the 16th century; wars with the Baltis reduced the country considerably in the 17th century. Ruins of castles and monasteries, manuscripts and works of art, however, show that this period saw great activities in the cultural field. Francke also discussed the migration of Dardic people from Gilgit to Western Tibet. The Mons, a Tibetan people, who work as carpenters and musicians, he took to be descendants of former missionaries from Tibet. Although Francke intended his book for the general reader, it was also of fundamental importance to specialists in the field.

Francke collected and published the versions of the Kesar Saga as the Bhedas, a caste of musicians, had handed them down orally. *Der Fruehlings- und Wintermythos der Kesarsage* appeared in Helsingfors, 1900-02. The Tibetan text of *A Lower Ladakhi version of the Kesar Saga* was brought out in Calcutta, Asiatic Society, 1905-41. A further publication by Francke in this field is *The Paladins of the Kesar Saga, A Collection of Sagas from Lower Ladakh*, in the Journal of the Asiatic Society of Bengal, 1906 and 1907. Francke's editions, accompanied by translations and glossaries of Ladakhi words, are very useful. His theories concerning the hero of the saga, Kesar, whom he takes to be a spring god, are not generally accepted by scholars.

In 1923 Francke published *Tibetische Hochzeitslieder* (Tibetan marriage songs). He had noticed that friends of the groom go to the bride's house, where they sing songs which he takes to be a kind of catechism of pre-Buddhist religion. An extensive introduction and illustrations accompany the text. Francke's translation and edition of the gZer-Myig, a book of the Tibetan Bon-pos, dealing with the life of the founder of that religion, was not completed when Francke died: only 7 of the 21 books had been published in "Asia Major", 1924, 1926, 1927, and 1930.



Hertel had two fields of specialisation, Indian fairy tales and the Veda. He made a deep study of the Pancatantra as well as the Veda and Avesta, but the conclusions he arrived at in the latter field were not generally accepted by scholars.

Hertel was born on 13.3.1872 at Zwickau in Saxony. In 1891 he went to Leipzig University to study Greek and Latin, German, English, French, and Indology. He wrote a thesis on *Text und Verfasser des Hitopadesa* (Text and author of the Hitopadesa) and was awarded the Ph.D. degree in 1897. He taught modern languages in Zwickau and Doeblin before becoming Windisch's successor on the chair of Indology at Leipzig in 1919. He died in Leipzig on 27.10.1955.

While working as a teacher, Hertel devoted himself to the study of Indian fairy tales. In 1895 he had brought out a translation of the Hitopadesa. His doctoral thesis was also devoted to this text. After a careful study of the manuscripts he came to the conclusion that a 14th cent. Nepali manuscript came closest to the original text. He assumed the Pancatantra to have been written around 200 B.C., and he thought that the Kashmiri Pancatantra version comes closest to the original. In order to prove his point, Hertel made a thorough search for missing manuscripts in order to draw up a genealogy of the text.

In 1914 Hertel published *Das Pancatantra, seine Geschichte und seine Verbreitung* (The Pancatantra, its history and its diffusion). In this book, which was awarded a prize from Strassburg University, Hertel discussed the spread of Indian fables not only to the West but also to the East and South. In his opinion, Buddhist missionaries, wandering bards, and gypsies were instrumental in spreading these tales abroad. Hertel confirmed the theories Th. Benfey had already put forward in 1859.

Hertel's inaugural lecture was on the Svetambara Jain literature

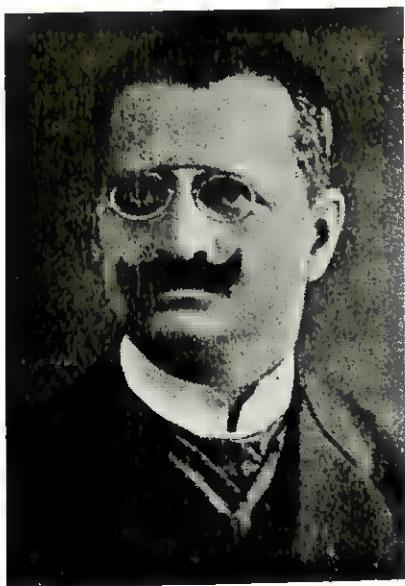
from Gujarat. He maintained that Jain narrative literature was of a higher standard than that of the Buddhists. Because the Jains wrote not only for an educated audience, as the Brahmins did, they used more easy languages like Prakrit, Apabhramsa, Hindi, Gujarati, and Rajasthani, in which fairy stories, parables, and fables were transmitted.

Hertel then turned to a class of literature that scholars had hitherto not taken note of: picaresque novels and farces. In 1921 he brought out *Bharatakadvatrimsha*, a collection of 32 popular tales. Hertel assumed that the author was a Jain writer of the 14th cent. He also translated the *Mattavilasana Prahasana*, which is ascribed to the 7th century.

When Hertel was appointed professor in Leipzig, he took up the study of the Rigveda. From 1924 onwards he published a Journal "Indo-Iranische Quellen und Forschungen" (Indo-Iranian Sources and Research), in which his papers on Vedic and Avestan subjects appeared. He intended to give a proper interpretation of the Veda and Avesta, which he considered should be studied together, not separately. His first step was to fix the geographical location and the period in which the text belonged. According to Hertel, fire, sun, and light play an important role in both Veda and Avesta, they are symbols of what is considered good and beautiful in Iranian and Vedic language. The original home of the Aryan people must therefore have been in a cold country. When the Vedic Aryans settled in India these concepts underwent a gradual change. From the fact that the metres and accents in Veda and Avesta correspond to each other, Hertel deduced that the Vedas must have been composed in the middle Iranian period outside India. The fact that Indian flora and fauna find no mention in the Veda corroborates this fact in Hertel's opinion.

Hertel was a prolific writer and wrote a large number of articles and book reviews; he also translated some Indian poems and stories into German.

A bibliography was compiled by S. Behrsing and published in "Asia Major", 1932, on the occasion of Hertel's 60th birthday. It was brought up to date after his death by Fr. Weller in the Proceedings of the Saxon Academy, 1954-56.



JULIUS VON NEGELEIN
1872—1932

92

Negelein specialised in the study of the Atharvaveda and in the cultural history of India. He made himself an authority on Indian beliefs and superstitions.

Julius von Negelein was born on 17.10.1872 in Koenigsberg, where his father was a government official. He left school in 1893 and studied Indology in Greifswald, Berlin, Koenigsberg, and Marburg. He obtained his doctorate in Koenigsberg in 1896 and qualified as a university professor in 1899.

Von Negelein's first publications were in the field of linguistics. In 1898 A. Weber asked him to publish the parisistas of the Atharvaveda. Von Negelein felt that he should study the cultural history of India before editing this difficult text. His first major publication was *Das Pferd im arischen Altertum* (The horse in Aryan antiquity), Koenigsberg 1903. This is an extensive monograph in three parts, "Horse and Man", "Horse as Deity", and "Horse in Worship". All aspects of the horse in the history of culture and religion were discussed by von Negelein in this treatise. He wrote a number of papers, e.g. on the concept of the soul as a bird, and on German beliefs and superstitions. He brought out *Zur Religionsgeschichte Indiens: Die Atharvaparisista* (On the history of religion in India: the Atharvaparisista) in the "Orientalische Literaturzeitung", 1908.

Together with the American scholar G. M. Bolling he published *The Parisistas of the Atharvaveda*, Leipzig 1909, 1910. Von Negelein wrote the chapter on superstitions concerning dreams and this led him to collect parallels in other Sanskrit works. He edited *Der Traumschlüssel des Jagaddeva, Ein Beitrag zur indischen Mantik* (The Book of Dreams of Jagaddeva, A contribution to Indian divination), Giessen 1912. The author of the book of dreams, Jagaddeva, refers to Indian

popular belief and superstitions, and the index shows that he touches upon almost all spheres of human life. The book may therefore serve as the basis for the history of interpreting dreams, as Indian concepts of dreams influenced the Arabs and Greeks.

Another chapter in the Atharvavedaparisista which was treated by von Negelein concerned Indian expiatory ceremonies. Negelein collected parallels to these ceremonies which he published in the Journal of the American Oriental Society, 1913 and 1915.

From 1914-20 von Negelein served in the army. On his return, he was appointed professor in Erlangen. A lecture on *Weltanschauung des indogermanischen Asiens* (Worldview of Indo-European Asia) was brought out by Negelein in 1924. The lecture deals with ancestor worship, the connection between procreation and water, the difference between human, animal and plant life, concepts of death, cremation, transmigration, the magic of knowledge and other subjects. A large number of notes contain a wealth of material collected over many years. Negelein worked on a book *Weltgeschichte des Aberglaubens* (World History of Superstitions), the first volume of which appeared in Berlin and Leipzig 1931 under the title "Die Idee des Aberglaubens. Sein Wachstum und Werden" (The concept of Superstition its growth and development). A few hours before his death, von Negelein was informed that funds for printing the second volume "Haupttypen des Aberglaubens" (Main types of superstitions) had been made available. The book appeared in print in 1935. Von Negelein died on 16.12.1932.



MAX WALLESER
1874-1954

93

Walleser specialised in Buddhist studies and wrote on Buddhist philosophy. He has also a number of text editions from Sanskrit, Chinese, and Tibetan to his credit.

Max Walleser was born on 18.6.1874 in Mannheim, where his father was principal of a secondary school for girls. Walleser studied philology and philosophy from 1891-96 in Heidelberg, Freiburg, and Genf. He obtained a diploma in 1896 entitling him to teach French, English, Latin, and German. He taught in schools for several years. In 1902 he submitted a thesis at Erlangen University *Das Problem des Ich* (The Problem of Ego), Karlsruhe 1902. Walleser was professor at Heidelberg University. He died on 15.4.1954 at Wiesloch.

From 1904-1927 Walleser brought out *Buddhistische Philosophie in ihrer geschichtlichen Bedeutung* (Buddhist Philosophy in its historical impact). The first volume is entitled "Die philosophische Grundlage des aelteren Buddhismus" (The philosophical foundations of early Buddhism). The first part of this treatise is devoted to the history of Buddhist literature. Mrs. Rhys Davids, reviewing the book, praised the author's sympathetic insight. Walleser accepted Pali scriptures as the original and genuine expositions of early Buddhism. He does not apply the term "ethical" to Buddha's teaching but prefers "practical" as he feels the fundamental relationship of ethics, that of one man to other men, is not seriously considered by the Buddha. The basic problem of Buddhism appears to the author to be the problem of objective reality. While discussing the chain of dependent origination, Walleser suggested that the term 'nama-rupa' should not be taken to mean an individual but phenomenal existence in its totality.

The second volume is entitled "Die mittlere Lehre (Madhyamika Sastra) des Nagarjuna", Heidelberg 1911. Walleser divided Buddhist

philosophy into two phases, Hinayana and Mahayana. The former is positivism, permeated by scepticism and a great deal of indifferentism. The latter is characterised by the negation of being and non-being. This development culminates in negativism. This doctrine has been laid down in the *Madhyamika Karika* ascribed to Nagarjuna and Nilacaksu. Walleser translated the Tibetan version with its commentary, the *Akutobhaya*, which Walleser ascribed to the second or third cent. A.D. The fourth volume "Die Sekten des alten Buddhismus" (The sects of early Buddhism) contains indigenous reports on Buddhist sects and their doctrine. Walleser based his studies on Vasumitra, the Kathavatthu, and other sources. A translation of Bhavja's *Tarkajvala* is appended.

Welleser translated Buddhpalita's *Mulamadhyamikavritti* from the Tibetan, 1913/14. He edited the Sanskrit text of the *Aparimitayurjananamamahayanasutra* with the Tibetan and Chinese text and German translation, Heidelberg 1916. He brought out the *Prajnaparamita* according to Tibetan and Chinese sources, 1914. Together with H. Kopp he edited the *Manorathapurani*, London 1924-30.

From 1923 onward Welleser edited a journal "Materialien zur Kunde des Buddhismus", to which he contributed a number of papers. Among these are: *Das Edikt von Bhabra*, 1923, and *Nochmals das Edikt von Bhabra, eine Erwiderung* (Again the Edict of Bhabra, a rejoinder); *Zur Aussprache des Sanskrit und des Tibetischen* (On the Pronunciation of Sanskrit and Tibetan), 1916. In a paper *Sprache und Heimat des Palikanons* (Language and Home of the Pali Canon) Welleser discusses the meaning of the word Pali. He derived it from Pataliputra, "the city where the monks assembled soon after the Buddha's death". He assumes that the language was known as Patali Bhasa or simply Patali, and he discusses the phonetic changes which resulted in the word becoming Pali. In Peyalam he finds the corresponding adjective. The term "dhammapaliyayani" in Ashoka's Bhabra edict is taken to mean "texts belonging to the Patali Canon". Welleser did not adduce any evidence to prove his theories.

ISIDOR SCHEFTELOWITZ
1875-1934

94



Scheftelowitz was a scholar of Indology and Iranian studies and at the same time also a Rabbi. His knowledge of several of mankind's great religions enabled him to make valuable contributions to the comparative study and history of religions.

Isidor Isaac Scheftelowitz was born on 1.5.1875 in Sandersleben/Anhalt as son of a rabbi. After leaving school in 1897, Scheftelowitz studied Oriental languages in Koenigsberg and later in Berlin. At the same time he was a student at the rabbinical seminary. Having returned to Koenigsberg, he obtained his doctorate in 1900 for a thesis *Arisches im Alten Testament* (Aryan Elements in the Old Testament). Part I was published in Koenigsberg 1901, part II in Berlin 1903. From 1906-07 Scheftelowitz worked on Sanskrit manuscripts in the British Museum, London, and in the Bodleian Library, Oxford. From 1908-26 Scheftelowitz was rabbi and teacher of Jewish religion in Koeln. In 1914 he founded the Jewish library in Koeln, he also initiated the Jewish students' organisation. In 1919 Scheftelowitz qualified as a university professor. A year later he was appointed professor for Indian and Iranian languages in Koeln, at the same time keeping up his duties at the synagogue.

Scheftelowitz' publications cover a number of subjects — Indology, Iranian and Jewish religion as well as Indo-European linguistics. In the field of Indology his most important work is *Die Apokryphen des Rigveda* (The apocryphs of the Rigveda; khilani), Breslau 1906,—Reprint: Hildesheim 1966. The khilani are Vedic texts used in the sacrificial ritual; they have not been included by Sakalya in the Rigveda Samhita. Scheftelowitz argued that these hymns originally belonged to the Rigveda and did not differ from other hymns. In a later compilation they were put together and were thenceforth considered as a separate text. The Rigveda manuscript, which Scheftelowitz made use of, was a Kashmiri birchbark manuscript comprising the whole of the Rigveda

together with Katyayana's Sarvanukramani. This manuscript has a more simple and original system of accentuation and has several variants as compared to the texts used by Max Mueller. In a separate article Scheftelowitz discussed the phonetics of this Kashmiri manuscript, *Zur Textkritik und Lautlehre des Rigveda* (On textual criticism and phonetics of the Rigveda), in the Vienna Journal of Oriental Studies (WZKM), 1907.

Scheftelowitz published a number of papers on subjects pertaining to comparative religion. Being a Jewish theologian, he made use of Jewish sources like Talmud and Midrasim. According to his opinion a researcher in the field of comparative religion should make a thorough study of the sources and penetrate into the spirit of the religion. He should then be in a position to collect material which would enable him to work out religious ideas, which are common to mankind, and those which are typical for one religion only. He wrote a number of papers comparing Jewish and Old Iranian religions. He considered these articles as preliminary steps towards his goal to write on the relations between the Indian, the Iranian, and the Jewish religion. An outcome of these studies is *Die altpersische Religion und des Judentum. Unterschiede, Uebereinstimmungen und gegenseitige Beeinflussung* (Ancient Persian religion and Judaism. Differences, agreements and mutual influences), Giessen 1920. In Scheftelowitz's opinion, agreements between Persian and Jewish ideas are due to parallel developments and not to borrowings. He also wrote a book on Manichaen Religion and the Mystery of Salvation, *Die Entstehung der manichaeischen Religion und das Erloesungsmysterium* (The origin of Manichaen religion and the mystery of salvation), Giessen 1922.

In *Die Zeit als Schicksalsgottheit in der indischen und iranischen Religion* (Time as deity of destiny in the Indian and Iranian religion), Stuttgart 1929, Scheftelowitz showed that there are many similarities in the concept of time in both religions. Inspite of this, Zarvanism in Iran and Kala worship in India developed on different lines, both being influenced by astrology.

In the field of Indo-European linguistics Scheftelowitz's morphological studies are still accepted by scholars, whereas his etymological theories are considered outdated.

When the Nazis came to power, Scheftelowitz emigrated to England. He first taught in the Rabbinical Seminary in Ramsgate, later he was offered an appointment at Oxford University. He died there on 17.12. 1934.



HERMANN BECKH
1875-1937

95

Beckh, who was a lawyer, felt attracted to India already in his childhood. He later gave up his career to study Sanskrit and Tibetan. His book on Buddhism, intended for the general reader, was a standard work, written with deep insight into the religion of the Buddha.

Christoph Eugen Hermann Beckh was born on 4.5.1875 in Nuernberg, where his father owned a factory. Being a talented student, he passed his school-leaving examination with

distinction. He studied law and economics in Muenchen and obtained his doctorate in 1899. He was awarded a prize for his thesis "Die Beweiskraft nach dem buergerlichen Gesetzbuch" (The burden of proof according to the civil code). Beckh then worked as an assistant judge in a Muenchen suburb, but he soon gave up the legal profession. He had to hear the case of a poor couple with a small child. The parents were found guilty of theft and he had to sentence them either to imprisonment or to a fine. Worried about the child, Beckh fined them and gave them the money to pay the fine.

Having always been attracted by India, Beckh took up the study of Sanskrit, Tibetan, and Awestan. He soon felt quite at home in these subjects and became interested in theosophical ideas.

In 1910 Beckh was appointed university lecturer for Sanskrit and Tibetan at Berlin. In 1916 he published a book on Buddhism which was meant for the general public. He also edited Tibetan manuscripts kept in the State Library at Berlin. During the First World War, Beckh served in the army in Rumania and Bulgaria. Having returned to Berlin, he again took up his academic career, but also worked for the Export Trade Department of the Foreign Office.

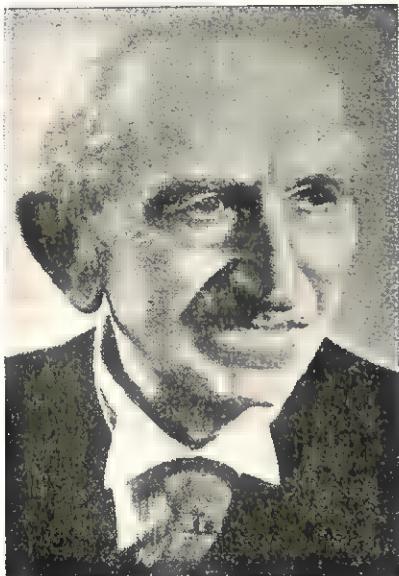
Beckh met Rudolf Steiner, the founder of the Anthroposophical Movement. Greatly impressed by his ideas, Beckh gave up his professorship in 1922 and became a priest of the "Christengemeinschaft", a movement which had grown out of the Anthroposophical Society. He worked in this capacity for 15 years, preaching and giving lectures on music, religion, and the history of religion, till his death on 1.3.1937.



Beythan, who had gone to India as a missionary, later taught Tamil in Berlin and wrote a practical grammar of the Tamil language.

Hermann Beythan was born on 29.5.1875 in Teichel in Thuringia, as son of a farmer. After finishing school, Beythan worked as a private secretary. As he wished to become a missionary, he attended the Leipzig Mission School from 1895-1901 and was ordained as a priest at the end of his studies. Beythan was sent to India, where he arrived in February 1902. He worked in Erode and later at the Fabrizius school in Madras. In 1905 he was posted to Kumbakonam, where he was so popular that the inhabitants elected him a member of the municipality. Beythan left the mission in 1909 and returned to Germany. He intended to study medicine and become a missionary doctor. In 1910 he migrated to Berlin, where he later was appointed lecturer of Tamil at the Oriental Seminar. On 20th September 1945 Russian Secret Service men arrested Beythan and nothing has been heard of him since.

Beythan wrote a grammar of Tamil, *Grammatik der Tamilsprache*, Leipzig 1943, a standard work which describes the spoken language of today. Two other publications of his are *Was ist Indien?* (What is India?), Heidelberg 1942, and *Die soziale Frage in Indien* (The social question in India), Heidelberg 1943. Beythan is said to have translated Hitler's "Mein Kampf" into Tamil, but the submarine carrying the text never arrived in India.



Schrader was a scholar who took an interest in several fields of Indology, Buddhism, Indian philosophy, and Dravidian languages. He was the first European to be appointed Director of the Adyar Library, Madras, and he helped to build up the academic tradition of this institution.

Friedrich Otto Schrader was born on 19.3.1876 in Hamburg. He attended school in Hamburg till 1892 and then worked for three years for an import-export firm in Central and Southern America. After matriculating in a Hamburg school in 1897 he began studying Philosophy, Comparative Linguistics, and Indology in Goettingen, Strassburg, and Kiel. He obtained his doctorate in 1902 for his dissertation *Ueber den Stand der indischen Philosophie zur Zeit Mahaviras und Buddhas*. In this thesis on the state of Indian Philosophy at the time of Mahavira and Buddha, Schrader discussed nine systems of thought, the most important of which he considered to be the Kalavada.

Schrader continued his studies of Buddhology in Berlin, Leipzig, and London. While in London, he was appointed Director of the Library of the Theosophical Society at Adyar. Shortly before leaving Europe in 1905, Schrader married a Swiss lady, who joined him in India in 1907 and assisted him in all his works.

Schrader began learning the Dravidian languages, Tamil, Telugu, Kannada, and Malayalam and undertook extensive travels in South and later also in North India in order to acquire manuscripts for the library. The "Adyar Library Reports", which he brought out from 1905 onwards, show how much hard work and skillful negotiations were necessary to buy or loan manuscripts for the library. The result of this work was a "Descriptive Catalogue of Sanskrit Manuscripts" of the Adyar Library. Schrader also brought out *The Minor Upanishads*, critically edited for the Adyar Library, Madras 1912. The reputation of the Adyar Library as a scholarly institution was due to Schrader, and his

achievements were laudably mentioned during the jubilee celebrations in 1961, the year of his death.

R. D. Ramanujacarya edited the Ahibudhnya Samhita of the Pancaratra Agama for the Adyar Library under the supervision of Schrader, and the latter wrote the introduction to this edition (2 vols., Madras 1916). Schrader discussed the Pancaratra system in the introduction and said he considered the Samhitas to be the link between the Bhagavadgita and later Vaishnava scriptures.

Schrader's original contract had been for five years, but on account of his fruitful work it was extended several times. In December 1914 Schrader was interned by the British, his wife and two daughters, Lalita and Sita, returned to Switzerland. Schrader learnt Siamese and Tibetan in the internment camp at Ahmednagar. His friend and assistant, Johan van Manen, who was in charge of the Adyar Library, helped him to obtain books, and thus Schrader was able to continue his work. He wrote a paper *Transcriptions and Explanation of the Siamese Alphabet* while being interned; it was printed in "Asia Major", 1924.

In June 1920 Schrader was discharged from the internment camp and he returned to Germany. In 1921 he was appointed professor at Kiel, where he stayed till his death. He retired in 1945, but lectured again from 1947-50, when - due to shortness of funds - the Indological chair remained unoccupied. He died on 3.11.1961.

Before going to India, Schrader's interest had been devoted to Buddhist studies. In the book *Kennt die Lehre Buddhas den Begriff der christlichen Liebe?* (Does the Doctrine of the Buddha know the concept of Christian Love?), Berlin 1903, Schrader maintained that Buddhism does know universal love, which is extended to all living beings. Schrader translated the Milindapanha into German, and in the introduction he discussed the history of the North Western parts of India, where Greek and Indian culture met.

Schrader continued writing on Buddhist subjects after his return to Germany, but his main interest was devoted in later years of his life to Dravidian studies and to Hinduism. He wrote on the origin of the Dravidian people as well as the problem of mutual influence of the Northern and Dravidian languages. He also discussed Dravidian loan words in Sanskrit. He was of the opinion that already in pre-Aryan times Uralian people must have migrated to India, and that there is a relationship between Finnish-Ugrian and Munda languages.

Schrader contributed a book on Hinduism for Bertholet's "Religionsgeschichtliches Lesebuch", in which he gave specimens not only from religious literature in Sanskrit, but also from the Bhakti Literature of the Tamil country.

Schrader studied different recensions of the Bhagavadgita as well

as the Javanese and Persian translations. He discovered and edited the Kashmir recension of the Bhagavadgita. He was able to show that the vulgate Gita as well as Shankara's Gitabhasya were still unknown in Kashmir in the 10th cent. His interest in Indian philosophy is also shown in his numerous reviews of books on that subject. He also contributed several articles to a German Encyclopedia of Religion (RGG).

The Bharat Dharma Mahamandal in Benares conferred the title Vidyasagara (Ocean of Knowledge) on Schrader in 1924, and the International Academy of Indian Culture in Lahore made him an Honorary Member in 1938 because of his achievements in the study of Indian culture.

A bibliography of Schrader's works is found in the Adyar Library Bulletin XXVI, 1962, and in the Journal of the German Oriental Society, 1963.

98 KARL SEIDENSTUECKER
1876-1936



Seidenstuecker, a practising Buddhist, translated Pali texts and contributed many papers to Buddhist journals, thereby helping to spread the Buddhist doctrine in Germany.

Seidenstuecker studied science, medicine, philosophy, and languages in Leipzig. In 1907 he formed the Mahabodhi Center in his flat. From 1905-10 he edited the monthly journal "Der Buddhist" (The Buddhist) and "Buddhistische Welt" (Buddhist World), a monthly on Buddhist missions in the Orient and Occident. From 1907-11 he brought out "Buddhistische Warte" (Buddhist Watchtower), a monthly journal for ethics, realization, and spiritual culture. These publications had to be suspended for lack of funds.

In 1913 Seidenstuecker obtained the Ph.D. degree in Leipzig for a thesis *Das Udana, Eine kanonische Schrift des Pali Buddhismus* (The Udana, A canonical text of Pali Buddhism). In 1916 Seidenstuecker was assistant at the Hamburg Museum for Ethnology. In that year he published "Suedbuddhistische Studien" I. *Die Buddha Legende in den Skulpturen des Ananda Temples in Pagan* (Southern Buddhist Studies I. The Buddha Legend in the sculptures of the Ananda Temple at Pagan). He described the Ananda temple of Pagan and its history in the introduction. The book further contains a translation of the Avedurenidana of the Nidanakatha, a Pali text of the 5th cent., and a description of the Jataka scenes on the Ananda temple. In the same year he also brought out a *Handbuch der Pali Sprache* (Manual of the Pali language), a useful grammar for beginners, the second edition of which appeared in 1925. Seidenstuecker contributed many articles and book reviews to the journals edited by him. He also translated Pali texts, *Khuddaka-Patho* 1910, *Udana* 1920, *Itivuttaka* 1922, *Sutta Nipata* 1924, and texts from *Mahavagga*, *Cullavagga*, and the *Putimokkha* 1924. His most popular book

was *Pali Buddhismus in Uebersetzungen* (Pali Buddhism in translations), 1911, revised edition 1923. This is an anthology in systematic arrangement with brief but exhaustive explanations which make it a handy reference book on the Theravada school of Buddhism. *Das System des Buddha* (Buddha's System) appeared in 1911. It is based on the Sangitisuttanta, in which Buddhist concepts are grouped together; Seidenstuecker intended this publication as a manual for students of Buddhism.

In 1924 Seidenstuecker worked for the Karl Schloss Verlag, a publishing house devoted to publishing Buddhist texts. In 1925 he went to Leipzig; together with G. Grimm he edited a monthly journal "Buddhistischer Weltspiegel, Monatschrift fuer Buddhismus und religioese Kultur auf buddhistischer Grundlage" (Buddhist Mirror of the World. Monthly journal for Buddhism and religious culture based on Buddhism), 1919-24. It seems, his editorial ventures were not financially successful; a warrant of distress was issued to obtain the remuneration for the second volume of "Suedbuddhistische Studien" from the Hamburg Museum of Ethnology, for the maintenance of his three children. Due to lack of funds this second volume was not yet in press when Seidenstuecker died in 1936.



H. Weller, a professor of Indo-Aryan languages, specialised in metrika. He also made a name for himself by composing poetry in Latin.

Hermann Weller was born on 4.2.1878 in Schwaebisch-Gmuend as son of a merchant. When he was 12 years of age, both his parents died. He went to school at Gmuend, Mergentheim, and Ehingen. After finishing high-school, he went to study Law, Classical Philology, and Indology in Tuebingen, later in Berlin. In 1901 he obtained the Ph.D. degree in Sanskrit and Latin. He started teaching at secondary schools in 1902 and passed appropriate examinations in Latin, Greek, and French in 1904, and in Hebrew in 1906. Working as teacher-assistant at secondary schools, he got officially employed only in 1913 at the gymnasium at Ellwangen, where he stayed for 18 years. 1916-18 he served as soldier in World War I. On account of ill health he was pensioned in 1931. This opened, after his recovery, an opportunity to start a second career. He qualified as university teacher in Tuebingen, where he chose Sanskrit and Avesta as his subjects and lectured on Indian literature and culture till 1954. Weller died on 9.12.1956 in Tuebingen.

Hermann Weller took part in many Latin poetry competitions and won international recognition and in the course of years 13 gold medals. His Latin poems were published under the title "Carmina Latina" (Latin songs) in 1938; a second edition was brought out in 1946.

In the field of Indology Weller became interested in the dramas of Bhasa, a pre-classical poet, whose work had recently been discovered in South India. Weller translated four of Bhasa's plays into German: *Balacarita*, *Die Abenteuer des Knaben Krischna* (The adventures of Boy Krishna) in 1922, which play was even performed at the court-theatre of Stockholm in 1925; *Awimaraka*, Leipzig 1924, in the series 'Indische

Dichtung' (Indian Poetry) of which Weller was the general editor; *Wasawadatta*, a translation of the play *Svapnavasavadatta*, Leipzig 1926; and *Durjodhanas Ende. Eine indische Tragoedie?* (Durjodhanas end. An Indian tragedy?), Tuebingen 1933. As a result of this endeavour he wrote *Ein Beitrag zur Bhasa-Frage* (A contribution to the Bhasa Problem) in the Commemoration Volume for H. Jacobi, 1926.

Several papers and books show Weller's interests: *Beitrage zur Metrik des Veda* (Contributions to Vedic metrics), Journal for Indian and Iranian Studies (ZII), 1922; *Entwicklungsgang der indischen Poetik* (Development of Indian poetics), Ellwangen 1926; *Ueber Vergleichungen im Rigveda* (On comparisons in the Rigveda), in Commemoration Volume for R. von Garbe, 1927; *Zu einigen Metaphern im Rigveda* (On some metaphores in the Rigveda), in Commemoration Volume for E. Hultzsch, Journal for Indian and Iranian Studies (ZII), 1927; *Zur Textkritik des Mahabharata* (Text criticism of the Mahabharata), in Commemoration Volume for M. Winternitz, 1933; *Who were the Bhriguids?* in Journal of the Bhandarkar Oriental Research Institute, 1937.

In 1938, Weller published *Anahita, Grundlegendes zur arischen Metric* (Anahita. Fundamentals of Indo-Aryan Metrics), a subject which had for a long time attracted his interest. A considerable number of book-reviews as well as a more popular publication *Indische Lebensweisheit und Lebenskunst* (Worldly Wisdom and Art of Living in India) 1950, show his close relationship with India.



Gueth, a German by birth, became a Buddhist monk and acquired Ceylonese citizenship. He founded the Island Hermitage in Sri Lanka. He is the author of many books on Buddhism, and he also translated a number of Pali texts into German.

Anton Walter Florus Gueth was born on 9.2.1878. As he was attracted by Buddhism, he went to Ceylon in 1903 for a short period. He received the lower ordination in Burma in the same year. In 1904 he was ordained a monk, thus becoming the first German to enter a Buddhist order. In 1905 he returned to Ceylon, where he studied Pali. He took on the name of Nyanatiloka.

In 1911 Nyanatiloka founded the Island Hermitage — Polgasduwa — in the Ratagama lagoon in the South of Ceylon, which in the course of time became a place of pilgrimage for German Buddhists and those of other nationality as well.

During the First World War, Nyanatiloka and other monks of German origin were interned, first in Ceylon, later in Australia. After his release in 1916, Nyanatiloka went to China, but was again interned when China declared war on Germany. He was repatriated in 1919; in 1920 he attempted to return to Ceylon but was not permitted to do so. He therefore went to Japan, where he taught for five years and became professor of the Komasawa University of Tokyo.

In 1926 Nyanatiloka was able to return to Ceylon. He found the Island Hermitage in ruins and had to rebuild it. During the Second World War Nyanatiloka was again interned for five years in Dehra Dun. In 1946 the German monks were allowed to return to Ceylon. This time, the Island Hermitage had been well looked after by a Ceylonese disciple. In 1950 Nyanatiloka acquired Ceylonese citizenship. Nyanatiloka visited Burma on several occasions; in 1954 he was a special delegate of the sixth Buddhist Council. He died on 28.5.1957 in Colombo.

Nyanatiloka's first publication in German was *Das Wort des Buddha, Eine Uebersicht ueber das ethisch-philosophische System des Buddha in den Worten des Suttapitakam des Pali Kanons nebst Erlaeuterungen*, published in 1906; an English translation came out in 1907 in Rangoon, "The Words of the Buddha. An Outline of the ethical-philosophical system of Buddha in words of the Pali Canon". Subsequently 12 English editions and nine translations appeared.

Nyanatiloka's books written in English were published by the Buddha Sahitya Sabha, the Buddhist Literary Society in Colombo. These are: *Fundamentals of Buddhism*; *The Path to Deliverance*; *Guide through the Abhidhamma Pitaka*; and *Buddhist Dictionary, A Manual of Buddhist Terms and Doctrines*. Apart from these books, Nyanatiloka translated Pali texts into German; *Anguttara Nikaya*; *Visuddhimagga*; *Milinda Panha*; *Puggala Punnatti*; and *Dhammapada*. For the use of students, Nyanatiloka wrote a *Pali Grammar* (1911) and an *Anthology with Glossary* (1928).

Schomerus came to India as a missionary and devoted himself to the study of Tamil literature, religion, and philosophy. He obtained such proficiency in these subjects that he was appointed professor in Kiel and later Halle, although he had no formal training at a university and had left school without obtaining his matriculation. His most outstanding work is a description of the Saiva Siddhanta based on Tamil sources.

Hilko Wiardo Schomerus was born on 7.1.1879 in Marienhaf, Eastern Friesland, where his father was a country doctor. He attended school in Emden and then went to Leipzig, where he received training as a missionary. He began learning Tamil while in Leipzig and continued his studies after having been sent to India by the Protestant Mission Society, Leipzig, in 1902. In 1905 he took over the mission station at Erode. Whenever his duties as a missionary permitted, he devoted himself to the study of Tamil literature, and his children felt he knew the language so well that he dreamt in Tamil. Schomerus prepared a manuscript of the *Saivasiddhanta* for print while still in India. His sources were 14 canonical texts—Meykanda Shastra, the philosophy of those who have realised truth, the most important of which is the Sivajnanabodha of Meykandadeva.

Schomerus and his family went on home leave to Germany after ten years stay in India in 1912. Schomerus was given the opportunity to study at Kiel with P. Deussen and E. Schaeder. In 1913 he went to Leipzig in order to study with Soederblom, a Swedish professor of history of religions, who enabled him to go on a study tour of English universities in spring 1914. Schomerus had intended to return to India in September 1914, but the outbreak of the war prevented him from carrying out this plan. He worked as a clergyman in Rendsburg during the war. In January 1918 Soederblom, who had become archbishop of Sweden, caused the Prussian ministry of culture to appoint Schomerus as unpaid reader at Kiel University in 1918. Although he had had no formal university education and had not obtained a degree, he was appointed



professor at Kiel in 1925, and a year later he became full professor at Halle. An American college had conferred the D. D. degree on him, and Breslau University made him Dr. theol. h.c. In 1929 Schomerus received a travel grant, which enabled him to spend some time in India and visit Java, Sumatra, China and Japan. During World War II, when few students attended the university, Schomerus devoted his time to literary pursuits; a number of manuscripts he worked on still await publication. After the end of the war, Schomerus and a colleague of his negotiated with the Russian occupation authorities for permission to reopen the university. When permission had been granted, Schomerus suddenly died, in all probability of malnutrition, on 13.11.1945.

Apart from the book on the Saivasiddhanta, Schomerus has the following works to his credit: *Indische Erloesungslehren, Ihre Bedeutung* (Indian Doctrines of Salvation and their significance), Leipzig 1919; *Die Anthroposophie Steiners und Indien* (The Anthroposophy of Steiner and India), Leipzig 1922; *Die Hymnen des Manikkavasaga aus dem Tamil uebersetzt* (The Hymns of Manikkavasaga translated from Tamil), Jena 1923; *Sivaitische Heiligenlegenden, Periyapurana und Tiruvatavar Purana, aus dem Tamil uebersetzt* (Saivite legends Periyapurana and Tiruvatavar Purana translated from Tamil), Jena 1925; *Politik und Religion in Indien* (Politics and Religion in India), Leipzig 1928; *Indien und das Christentum* (India and Christianity), 3 vols., Halle/Berlin 1931-33. These three volumes contain revised articles, that had appeared in periodicals, as well as original contributions. *Buddha und Christus. Ein Vergleich zweier grosser Weltreligionen* (Buddha and Christ. A Comparision between two great World Religions), Halle 1931; *Parallelen zum Christentum als religionsgeschichtliches und theologisches Problem* (Parallels to Christianity, a problem of history of religion and theology), Guetersloh 1932; *Meister Ekkehard und Manikka Vasagar, Mystik auf deutschem und indischem Boden* (Meister Ekkehard and Manikka Vasagar. Mysticism in Germany and India), Guetersloh 1936; *Indische und christliche Enderwartung und Erloesungshoffnung* (Indian and Christian Eschatology and Hope of Salvation), Guetersloh 1941.

Schomerus contributed the chapter on Tamil, Kannada, Telugu and Malayalam literature to H. v. Glasenapp's book "Literatures of India". Schomerus' work is characterised by his objectivity. "A missionary must always serve truth, also in his research work", he said in his introduction to the translation of the hymns of Manikka Vasagar. His concern about the spiritual dignity of man made him take a firm stand against Nazi ideology.

Siegling's name is intimately connected with that of his teacher Emil Sieg. During forty years, the two scholars worked together in deciphering a hitherto unknown language, Tocharian.

Wilhelm Siegling was born on 14.1.1880 in Erfurt. He visited the grammar school in his native place and studied at Halle, Heidelberg, Leipzig, and Greifswald. From 1901-06 he studied Sanskrit, Tibetan, and Avestan at Berlin. In 1906 he obtained the degree of Ph.D. for a thesis *Die Rezensionen des Caranavyuha* (The recensions of the Caranavyuha). In 1907 he was appointed assistant at the Berlin Museum for Ethnology, from 1915-18 he served in the army. In 1929 he was appointed full professor. He died on 22.1.1946 in Berlin.

Under the guidance of Emil Sieg, his former professor, Siegling began working on the manuscripts brought to the Berlin Museum by the four German expeditions to Central Asia. He acquired a proficiency in reading various types of Brahmi script, so that he was able to decipher manuscripts even if they were in a very bad state of preservation.

E. Sieg and Siegling brought out *Tocharisch, die Sprache der Indo-Skythen* (Tocharian, the Language of the Indo-Scythians) in the Proceedings of the Prussian Academy, 1908. This treatise deals with a hitherto unknown Indo-European language. In 1920 *Tocharische Sprachreste I* (Tocharian Fragments I) was brought out by E. Sieg and Siegling. These fragments all belonged to a dialect of Tocharian which the scholars had termed language A. E. Sieg, W. Siegling, and E. Schulze jointly worked on a grammar of language A, which appeared in print in 1931.

The two scholars, E. Sieg and W. Siegling then began to work on fragments in language B. This task was more complicated, as many single pages and fragments of pages were among these manuscripts. They arranged these fragments according to subjects, which they intended to publish with glossary and translation, *The Udanalamkara*, on which they had worked, appeared in print only in 1949, 2 1/2 years after Siegling's death.





WILHELM HAUER
1881-1962

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Hauer came to India as a missionary. Confronted with Hinduism, he became interested in Indian culture. He studied Sanskrit at Oxford and became Professor at Marburg. He wrote several books on Yoga. He was a member of the "Religious Association of Humanity" and was influenced by Nazi ideas in later years.

Jakob Wilhelm Hauer was born on 4.4.1881 in Ditzingen, Krs. Leonberg in Wuerttemberg. His parents were pietists. Hauer went to an elementary school, and from 1900 onwards he visited the Basel Mission Seminary, where he was trained as a missionary. He taught at a mission school in India from 1907 onwards. Confronted with Hinduism, he became interested in this religion and no longer regarded Christianity as the sole means of salvation. Hauer therefore went to Oxford in 1911 and took up the study of Indology and History of Religions. He obtained his doctorate in Tuebingen in 1917. In 1925 he was appointed professor of Sanskrit in Marburg, and in 1927 he went to Tuebingen as professor. He published a number of books concerning Hinduism: *Die Anfaenge der Yoga Praxis* (*The beginnings of Yoga exercise*), 1922; *Der Vratya, Untersuchungen ueber das altindische Ketzertum und seine Mystik* (*The Vratya, a study of ancient Indian heresy and its mysticism*), 1927; *Das Lankavatara Sutra und das Samkhya* (*The Lankavatara Sutra and Samkhya*), 1927; *Der Yoga als Heilsweg* (*Yoga as a means of salvation*), 1932. Hauer dedicated this book to C. G. Jung, thus showing that the first part of the book was meant as a basis for the second volume he intended to write, which was to deal with a new form of psycho-analysis. Hauer considered Yoga a means for psycho-analysts to get away from studying sick people and to help mankind attain a new goal. Hauer first discussed elements of Yoga in Vedic times, which he considered to be a primitive Indo-European feature. The second chapter is devoted to the Yoga of the Upanishads. According to Hauer the main trend of Yoga was not within the fold of orthodox Brahmanism

but within a heretical group, which developed Samkhya-Yoga as philosophy and Shiva-Rudra worship. Yoga was of great importance in Buddhism and was refined by its founder. A translation of the Yoga-sutras is found at the end of the treatise.

Hauer felt that religious experience is a personal matter. In his opinion, Christianity is only one of the religions of humanity. He founded an association for religious tolerance, understanding and spiritual renewal. He lectured and wrote papers for journals. Later, he became a member of an association founded by Rudolf Otto, the aim of which was understanding between all religions. Hauer left the Protestant Church in 1933 and joined the "German Religious Movement", which was greatly influenced by Nazi ideas on the purity of race. Hauer, however, was not a radical, and he protested when Jewish synagogues and shops were destroyed in 1938. He was interned after the end of the war and discharged in 1947. Hauer continued lecturing on his religious ideas and on philosophy. He published another book on Yoga, *Der Yoga, ein indisches Weg zum Selbst* (Yoga, the Indian way to Self-realisation), 1958. He died on 18.2.1962 in Tuebingen.

Strauss' name deserves to be remembered on account of his work on Indian philosophy. He translated several texts and wrote a book on Indian philosophy "for people who wish to widen their horizon beyond the confines of Europe."

Otto Strauss was born on 18.10.1881 in Berlin. His father was a banker and commercial judge. From 1899-1905 Strauss studied Indology, Philosophy, and History of Art at Muenchen, Berlin, and Kiel. His dissertation to obtain a doctorate was written under the guidance of Hermann Oldenberg, it was entitled *Brhaspati im Veda*. Strauss went to Kiel, where he assisted P. Deussen, who was almost blind. Together they brought out "Vier Philosophische Texte aus dem Mahabharata" (Four Philosophical Texts of Mahabharata). In 1911 Strauss qualified as a university professor with his thesis *Ethische Probleme im Mahabharata* (Ethical problems in the Mahabharata). In 1913 Strauss became professor of Comparative Philology at Calcutta University. During and after World War I, from 1915-1920, he was interned in Ahmednagar. He learned Russian, and translated Stcherbatsky's "Erkenntnistheorie und Logik nach der Lehre der spaeteren Buddhisten" (Theory of Cognition and Logic according to the teachings of Later Buddhists), 1926.

After his return to Germany, Strauss first went to Kiel, and later, in 1928, to Breslau University. He edited the "Orientalische Literaturzeitung" (Journal of Oriental Literature).

In 1935 Strauss, a Jew by birth, was removed from office on account of Nazi racial laws. He went to Berlin, and later emigrated to Holland, where he died on 20.10.1940.

In his thesis "Brhaspati im Veda" Strauss stated that this god is not, as A. Hillebrandt and Max Mueller thought, a nature or moon god. He is a god of priests, who originated from the personification of brah-

man, pious utterances. Brhaspati inspires the singer of Vedic hymns, and he is also the priest of Indra.

In his thesis *Ethische Probleme im Mahabharata* Strauss showed that there are two trends of ethical thinking in the epic. These are Pravritti and Nirvritti, activity and passivity, affirmation and negation. According to the former, man can strive to better his lot, his main aim is happiness. The Nirvritti ethics stresses the impermanence of all worldly goods and aims at liberation of the soul. The synthesis of both trends is found in the Bhagavadgita.

Indian Ethics were discussed again by Strauss in a paper read for the Schopenhauer Society in 1927; it appeared in print in 1928. He distinguished ethics based on caste and ritual, ethics stressing moral values and kindness, and ethics which denies moral categories, because the highest absolute is above good and evil.

In 1913 Strauss published a paper *Zur Geschichte des Samkhya* (On the History of Samkhya) in the Vienna Journal of Oriental Studies (WZKM). He discussed the evolution of Samkhya terms in the Mahabharata, and he found several divergences from the classical Samkhya system.

Strauss' most important contribution to the Nyaya-Vaisesika system is his translation of the *Karikavali* of Visvanatha Pancanana Bhattacharya with the commentary *Siddhantamuktavali*, 1922. His translation is as literal as possible, supplemented with explanations and footnotes as well as an index of technical terms.

Strauss wrote some papers on the philosophy of language, e.g. *Altindische Spekulation ueber die Sprache und ihre Probleme* (Ancient Indian thoughts on language and its problems) in the Journal of the German Oriental Society (ZDMG), 1927.

Strauss referred to Mimamsa as his particular love, he intended to write a number of preliminary studies to pave the way for a monograph on Vedanta and Mimamsa. He thought, Mimamsa was the basis of all scholarly thought in India. His plan never materialised, and he submitted only two treatises to the Proceedings of the Prussian Academy, 1931 and 1932, *Udgithavidya* and *Die aelteste Philosophie der Karma Mimamsa* (The oldest Philosophy of Karma Mimamsa). The latter paper was based on the oldest commentary, the *Bhasya* of Sabarasvamin, and the problems contained in it, cognition, the existence of the soul, and — in the field of philosophy of language — the relation between word and object.

A Contribution to the Problem of the Relation between Karma, Jnana and Moksa appeared in the Kuppusvami Sastri Commemoration Volume, Madras 1935.

Strauss' best known work is his *Indische Philosophie*, 1925. He

only took into account the original sources, but also informed his readers about the work done by other scholars in this field. Unlike P. Deussen, he did not compare Indian ideas to Western thought. The first part of the book is devoted to the beginning and development of philosophical thought in the Vedas, Brahmanas, Upanishads, and the Mahabharata. The second part deals with the later philosophical systems. Jainism, as well as earlier and later Buddhism are also discussed. Strauss denied the existence of a developed Samkhya and Vedanta system in the earlier Upanishads. The Mahabharata too does not yet know of clearly defined differences between these two schools of thought.

Strauss had intended to write two more treatises, one on the thoughts of present day India, and one on the importance of Indian ideas for the West. He felt that Indology should not only delve into the past, but take the present into consideration as well. In this context it may be mentioned that as early as 1923 he had written a short paper on Gandhi in the "Preussische Jahrbuecher".

A bibliography of Strauss' works is found in the Journal of the German Oriental Society (ZDMG), 100 a.



Schubring's main field of interest were Jainology and Prakrit studies, and he left them fully enriched by his contributions. It is owing to his untiring efforts that the Jain Canon was made known to scholars.

Walter Schubring was born on 10.12.1881 at Luebeck as the youngest child of the headmaster of a famous high school. After his matriculation he studied first at Muenchen University, later at Strassburg. His teachers were A. Weber, R. Pischel, H. Jacobi, and E. Leumann. He obtained his Ph.D. in 1904 for a dissertation *Das Kalpasutra, die alte Sammlung jinistischer Moenchsvorschriften* (The Kalpasutra, the ancient collection of Rules for Jain Monks), published in INDICA, Leipzig 1905. An English translation by Burgess appeared in Indian Antiquary, 1910 (without the text). From 1904-20 Schubring served as an academic librarian at the Royal Prussian State Library in Berlin, where he prepared a voluminous descriptive catalogue of Jain manuscripts, *Die Jaina Handschriften der Preussischen Staatsbibliothek, Neuerwerbungen seit 1891*, Leipzig 1944. In 1920 Schubring was appointed professor of Indo-logy at Hamburg University as successor of Prof. Sten Konow. From 1922 onwards he edited the Journal of the German Oriental Society. In Winter 1927/28 he went to India, together with Prof. and Mrs. Lueders. He visited a number of Jaina institutions, gave lectures, and worked for some time at the Bhandarkar Oriental Research Institute, Poona. Schubring retired from the university in 1951, but continued his scholarly pursuits. His death, due to an accident, occurred on 13.4.1969 in Hamburg.

Schubring's interests centered on Jain studies, although he wrote on other subjects as well, as is shown by his contributions of Sanskrit poetry to the anthology "Lyrik des Ostens" (Poetry of the Orient); and

a paper on the *Lalitavistara* in "Asiatica", the Commemoration volume for Fr. Weller, 1954. He wrote *Brahmanische Kultur im heutigen Indien* (Brahmanical culture in present day India) in "Religioese Kraefte im heutigen Indien" (Religious powers in present day India), 1937. In 1962 he brought out a monograph on a reformed Brahmanical sect in the Proceedings of the Goettingen Academy, *Sahajananda und die Srami Narayaniyas, eine reformierte brahmanische Gemeinde*.

Schubring edited a number of Jain texts, and it has been said that he was penetrated by the texts he worked on; he revised several of his text editions in later years. Among his text editions is *Acarangasutra, erster Srutaskandha. Text, Analyse und Glossar* in "Abhandlungen fuer die Kunde des Morgenlandes", Leipzig 1918. In the same year he brought out *Vavahara und Nisihasutta* in the same series, and *Das Mahanisihā Sutta* in the Proceedings of the Prussian Academy. The Mahanisihā Sutta analysed by Schubring in 1918 was followed by two volumes *Studien zum Mahanisihasutta*, 1951 and 1963, in which he was assisted by F. R. Hamm and Jozef Deleu (volume 6 and 10 of "Alt- und Neuindische Studien", Hamburg). The Nagari transcriptions of some of the texts edited by Schubring were published in Poona by the Jaina Sahitya Samsodhaka Samiti in 1923. Schubring's text editions are very meticulous and are considered models of their kind. *Worte Mahaviras, Kritische Uebersetzungen aus dem Kanon der Jaina* (Words of Mahavira, Critical translations from the Jaina Canon) appeared in Goettingen, 1926. These are select passages from a few important canonical texts. Schubring also translated the *Dasaveyaliya Sutra*, Ahmedabad 1932, which his teacher E. Leumann had edited. He also edited and published E. Leumann's last work, the survey "Ueber die Avasyaka Literatur", 1934.

Drei Chedasutras des Jaina Kanons, Ayaradasao, Vavahara and Nisihā appeared in Hamburg in 1966. Schubring contributed 150 *Strophen Niruykta, Ein Blick in die Jaina Scholastik* (150 verses Niruykta. A Glimpse into Jain Scholastics) to "Studia Indologica", the commemoration volume for W. Kirfel, 1955. Schubring's contribution to "Jnanamuktavali", the commemoration volume for J. Nobel, was entitled *Aus der jinistischen Stotra Literatur* (On Jaina Stotra Literature).

A number of papers of Schubring's were edited by F. R. Hamm and brought out under the title *Beitraege zur indischen Philologie und Altertumskunde* for Schubring's 70th birthday in 1951. The editor compiled a bibliography, Schubring himself revised and emended many of his earlier papers.

Two text editions and one translation appeared in 1969 after Schubring's death. These are *Ganivijja* in Indo-Iranian Journal, ZII XI.2. This is a treatise on the science of divination. The second text edition is *Tandulaveyaliya, Ein Painna des Jaina Siddhanta, Textausgabe*,

Analyse und Erklaerungen in the Proceedings of the Mainz Academy. This is a paramedical treatise, which stresses the aversion believers should have against the body, and it admonishes them to strive for liberation. The posthumous translation was: *Isibhasiyam, Aussprueche der Weisen, Aus dem Prakrit der Jaina uebersetzt* (Isisbhasiyam. Translated from the Prakrit of the Jains). This text consists of 44 short sayings which were followed by an elaboration in verse, a stereotype conclusion and a colophon. This is a revised text of an earlier edition which appeared in 1942.

Schubring's profound knowledge of the Jaina Canon enabled him to write a monograph on the Jain doctrine. He contributed *Die Lehre der Jainas nach alten Quellen dargestellt* to the Encyclopedia of Indo-Aryan Research, Berlin and Leipzig 1934. This comprehensive exposition was translated by W. Beurlen as "The Doctrine of the Jainas", Delhi 1962. Another description of *Jainism* is contained in Vol. 13 of "Die Religionen der Voelker", a series of studies on the religions of the world in 36 volumes, Stuttgart 1960 ff. This work was translated into English by A. Sen and published in No. LII of the Calcutta Sanskrit College Research Series.



WILLIBALD KIRFEL
1885-1964

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Kirfel was a scholar with many interests. His book on the Cosmography of the Indians is considered an outstanding work. He studied the Puranas and attempted to reconstruct their original text. He also translated an important medical text into German.

Willibald Kirfel was born on 29.1.1885 in Reiffenscheid, Kreis Scheidens. From 1904-1908 he studied Indology in Bonn. He obtained his doctorate for a thesis *Beitraege zur Geschichte der Nominalkomposition in den Upanischads und im Epos* (Contributions to the history of nominal compounds in the Upanishads and in the Epics). Kirfel worked for some time in the Bonn University Library before being appointed professor in Bonn.

In the following years Kirfel worked on the Brahmin, Jain, and Buddhist concepts of cosmography. He examined a Prakrit text Jambuddivapannatti. This text was never edited by him, but he later discussed it in his article *Studien zu Teilen des Jainakanons* (Studies on parts of the Jain scriptures), 1925.

Kirfel's second thesis, which qualified him to be a university professor was *Kosmographie der Inder* (Indian Cosmography), 1920, which was reprinted 1967. Kirfel examined the cosmographic ideas of Brahmins, Buddhists, and Jains. The concepts are generally not based on observations but on speculation. Most of them are derived from Babylonia and were further developed in India. Buddhism spread these cosmographic ideas beyond the borders of India.

Kirfel studied the Puranas extensively and compared those passages which are common to most Puranas. The outcome of these studies is laid down in *Das Puranapancalakshana, Versuch einer Textgeschichte* (The Puranapancalakshana. An attempt at a textual history), Bonn 1927. Kirfel compared the passages dealing with the Pancalakshana, i.e. creation and destruction, genealogy, ages of a Manu and genealogical

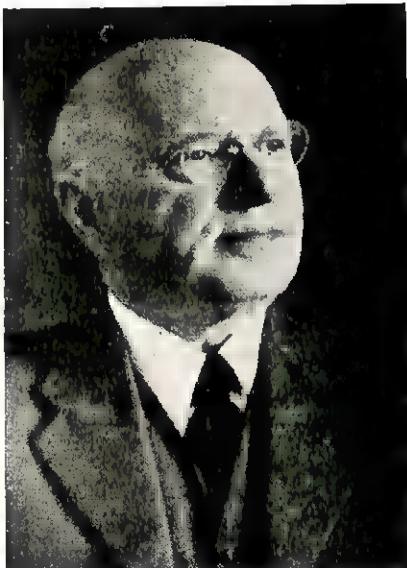
lists in various Puranas and grouped them according to their relationship. He found that there are only three complete versions of the Pancalakshana extant, of which that of the Brahmapurana is the oldest. In the course of over thirty years Kirschel published many articles on Puranic subjects. Among these are: *Krischmas Jugendgeschichte in den Puranas* (The story of Krishna's childhood in the Puranas) in the Commemoration Volume for H. Jacobi, 1926; *Das Nidanasthana im Garudapurana* in the Commemoration Volume for R. v. Garbe, 1927; *Bharatavarsha, textgeschichtliche Darstellung zweier geographischer Puranatexte nebst Uebersetzung* (Bharatavarsha, textual history of two geographical Purana texts together with a translation), Stuttgart 1931; *Das Purana vom Weltgebueude, Bhuvanavinyasa* (The Purana of the Universe, Bhuvanavinyasa). Bonn 1954; *Zur Eschatologie von Welt und Leben, Ein puranischer Text nebst Uebertragung und textgeschichtlicher Darstellung* (On the Eschatology of World and Life. A Purana text with translation and textual history), Bonn 1959.

Kirschel wrote books on the symbolism of Hinduism, Buddhism, and Jainism: *Symbolik des Buddhismus*, 1959, and *Symbolik des Hinduismus und Jainismus*, 1959. In *Die dreikoepfige Gottheit* (The threeheaded deity) Kirschel discussed three headed deities in ancient India, in the Mediterranean region, among the Celtic people, and in medieval Europe. He showed that three headed deities are found in India and the Mediterranean area, but few examples are known in Iran and among the Slavonic peoples.

Together with H. Hilgenburg, Kirschel translated the *Astangahridayasamhita*, an important medical treatise which is also found in Tibetan translation in the Tanjur.

When the University of Bonn celebrated its 150th anniversary in 1968, a souvenir was brought out. Kirschel, who had been professor of Indology in Bonn for 40 years, contributed articles on his predecessors. He died in Bonn on 16.10.1964.

A bibliography of Kirschel's works was published in 1968.



Abegg, a Swiss scholar, was interested in religion, philosophy, psychology and linguistics.

Emil Abegg was born on 11.1.1885 in Kuestnacht near Zuerich. After finishing school, he visited a teacher training seminar, but soon left for Zuerich University, where he studied Arabic, Persian, Sanskrit, psychology, and German philology. He obtained his doctorate in 1909 for a thesis on the dialect of the Urseren Valley in Switzerland. He continued his Sanskrit studies in Leipzig under E. Windisch. He also learned Chinese, Tibetan, and Bantu and attended lectures on Ethnology.

In 1919 he qualified as professor at Zuerich University. His thesis was *Der Pretakalpa des Garuda Purana*; it appeared in print in Berlin 1921. This work is based on the Uttarakhanda of the Garuda Purana and on Naunidhida's Sarodhara. Both these texts deal with funeral rites, the worship of the dead and beliefs concerning the Beyond. Abegg's inaugural lecture was on "The Importance of Indian Philosophy". Abegg lectured on a number of linguistic subjects during the course of his university career — on Sanskrit, Prakrit, Pali, Avesta and Pehlevi, as well as on psychology of language and typology of languages.

In 1928 Abegg brought out *Der Messiasglaube in Indien und Iran*. In this book Abegg discusses the last avatar of Vishnu, Kalki, the Buddhist conception of Maitreya, and the Zoroastrian doctrines concerning Saoshyant. The treatise is based on original sources in Sanskrit, Pali, Saka-Khotanese, Tibetan, Chinese, Zend, and Pehlevi. The main text for the Hindu ideas of a messiah is the Kalkipurana, a rather late text which is classed among the Upapuranas. Abegg discusses Kalki's connection with the horse and his connections with the Buddhist con-

ceptions of Shambala. In the Mahabharata, Kalki is a brahmin of Shambalagrama; in later texts a horse either belongs to Kalki or is identified with him. Abegg considers the latter idea to be the original one and relates the horse avatar to the wider mythology of the horse.

The Buddhist concept of a messiah, Maitreya, could only develop after the 3rd cent. B.C., when Buddhism became a universal religion. The future Buddha, Maitreya, is in no way identical with his predecessor, Sakyamuni. Saoshyant, the Iranian messiah, however, is a son of Zoroaster, who will return at the end of the world. Abegg came to the conclusion that there was little interchange of ideas; only in some traits of the Buddhist Maitreya he sees influence of Zoroastrian concepts. Mahayana Buddhism in Central Asia may also have been affected by Manichaeism, Gnosticism, and Nestorian Christianity. (A second edition of this book appeared, Berlin 1956.)

In 1945 Abegg published a book *Indische Psychologie* which was translated into Spanish, Buenos Aires 1960. The five chapters of this book deal with 1. Vedas and Upanishads, 2. Vedanta, 3. Samkhya, 4. Philosophy of Nature, Materialism, and Jainism, and 5. Buddhism. E. Frauwallner, reviewing this treatise, objected that a number of texts had not been mentioned, neither those of the Sautrantika and Yogachara school, nor those of Asanga and Vasubandhu. The most important Samkhya commentary, the Yuktadipika, has also not been consulted.

Abegg was co-editor of the Swiss Journal "Asiatische Studien". The Volume of 1954 was dedicated to Abegg as a commemoration by colleagues and friends on the occasion of his 70th birthday; it contains a bibliography of Abegg's works.



HERMANN LOMMEL
1885-1968

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Lommel, who had originally studied Indo-European languages, was equally interested in Vedic and Avestan studies. He wrote a number of papers on the mythology of the Indo-Aryan people.

Herman Lommel was born on 7.7.1885 in Erlangen. His ancestors having been scholars, it was natural that he decided on an academic career. He studied Indo-European languages, Indology, and Iranian languages in Goettingen. He obtained his doctorate in 1912 for a thesis *Studien ueber indogermanische Femininbildungen* (Studies in Indo-European Feminine Formations).

In the First World War, Lommel served in the German Navy. In 1920 Lommel was appointed full professor at Frankfurt. He published *Die Religion Zarathustras nach dem Awesta dargestellt* (The Religion of Zoroaster according to the Avesta) in 1930. This book gives an impressive account of the religion of the Iranian prophet. In later years he brought out a translation of the *Gathas of Zoroaster* with copious notes and explanations. Another monograph of his is *Die alten Arier, Von Art und Adel ihrer Goetter* (The ancient Aryans. On the character and nobility of their gods), Frankfurt 1935. This work is the first in a series "Religion und Kultur der alten Arier" (Religion and Culture of the ancient Aryans). The second volume in this series was *Der Arische Kriegsgott* (The Aryan God of War), Frankfurt 1939.

Lommel contributed numerous papers on linguistics and on Vedic and Avestan mythology to various learned journals. A number of these have been brought out in 1978 as Volume 16 of the Glasenapp Foundations' "*Kleine Schriften*".

Lommel died on 5.10.1968 at Prien.

The journal "Paideuma", 1960, contains a bibliography of Lommel's works; it was brought up to date after his death in "Paideuma" 1969.

JOHANNES NOBEL
1887-1960

Nobel devoted many years of study to Indian poetry. In later years he turned to Mahayana Buddhism. He taught Sanskrit at Marburg University and read Chinese and Tibetan as well. His most outstanding publications are "The Foundations of Indian Poetry", 1925, and his work on the Suvarna-prabhasottamasutra.



Julius Adolf Johannes Nobel was born on 25.5.1887 in Silesia. The family later moved to Fulda, where Nobel attended a grammar school. Even as a schoolboy, he showed keen interest in languages and literature, especially Latin, Greek, and Hebrew. He went to Greifswald University, against the wish of his parents, who wanted him to become a catholic priest. He began studying Semitic languages, Sanskrit, and Comparative Linguistics. His Sanskrit professor, L. Heller, had great influence on the young student and induced him to specialise in Sanskrit poetics. As Nobel's parents angrily did not assist their son financially, he worked in the University Library in order to earn his livelihood. In 1907 Nobel went to Berlin. In the daytime he worked in the Prussian State Library, at night he studied. In 1911 Nobel obtained the Ph.D. degree with a thesis *Beitraege zur aelteren Geschichte des Alamkarashastra* (Contributions to the older history of Alamkarashastra).

In August 1915 Nobel obtained a diploma in Library Science and became Assistant Librarian. From 1915-17 he was conscripted and served in France; later he became interpreter for Turkish, in which function he was employed also after the war by the Foreign Office. After his return to Berlin, Nobel was promoted to Librarian in 1920. He also worked on a thesis entitling him to obtain a professorship. This thesis was published in Calcutta in 1925: *The foundations of Indian poetry and their historical development, General outlines*. While in Berlin, Nobel had as friends eminent scholars like Prof. and Mrs. Lueders, H. von Glaserapp, and V. S. Sukthankar, and he regarded the years in Berlin as the happiest in his life.

Nobel took up the study of Mahayana Buddhism and learnt Tibetan and Chinese. He wrote papers on *Kumarajiva*, 1927, *Kumarañjala*, 1928, and *Ashvaghosha*, 1931. In 1927 Nobel accepted a professorship in Marburg.

For the next 30 years Nobel worked on his 'magnum opus', the edition of the *Suvarnaprabhasottamasutra*. In 1937 the Sanskrit text appeared in print, 1944 the Tibetan translation, 1950 the glossary Tibetan-German-Sanskrit, 1958 two volumes of the German translation of I-ching's Chinese version of the Sutra and the Tibetan rendering of the text. In 1955 a work on the Tibetan translation of Roruka Avadana appeared. All these works are models of meticulous philological scholarship.

Since 1930 Nobel taught in Marburg Sanskrit, Tibetan, and Chinese. When he began, he had neither an assistant, nor a secretary or a librarian. Nobel worked also on a *Dictionary of Chinese Buddhism*, begun by Hackmann, and brought out six numbers, Leiden 1951-54. Nobel had promised his friend K. Geldner to edit his translation of the Rigveda, and he kept his promise; without Nobel's efforts, Geldner's translation would not be available to scholars (vols. 1-3, 1951; vol. 4, 1957).

Nobel travelled all over Europe and visited India three times. In 1937 he became a member of the International Academy of Indian Culture in Lahore (now in Delhi), and he contributed to the Shatapitaka Series brought out by this Academy. Nobel was corresponding member of the Finno Ugrian Society in Helsinki.

Friends and colleagues of Nobel's brought out a volume "Jnana-muktavali" for his 70th birthday. Nobel retired from his academic career in 1955 and died on 22.10.1960 in Marburg.

Printz began his career as an indologist, and contributed to Prakrit and linguistic studies. In later years he became librarian of the German Oriental Society (DMG), and he built up the library of this institution.

Wilhelm Printz was born on 9.8.1887 in Karlsruhe. He attended school in Mannheim and Karlsruhe, and then went to Leipzig to study modern languages. He became interested in Comparative Linguistics and Indian philology. He continued his studies in Goettingen and Berlin. His manifold interests induced him to attend a large number of lectures, but four of his professors had a lasting influence on him: the indologists R. Pischel and H. Lueders, the professor of Comparative Linguistics Wilhelm Schulze, and the professor of Celtic languages Heinrich Zimmer (sen.). R. Pischel suggested the subject for Printz's thesis *Bhasha Woerter in Nilakantha's Bharatabhavadipa und anderen Sanskritkommentaren* (Bhasha words in Nilakantha's Bharatabhavadipa and other Sanskrit commentaries). This work is concerned with a problem of Indian linguistics. Nilakantha and other commentators sometimes quote words from the colloquial language, bhasha. Printz was able to show that most of these can be traced in the modern vernaculars of Northern India.

Printz obtained his doctorate in 1910, and then worked as assistant librarian in Hamburg, where he catalogued the library bequeathed by Gustav Oppert. He also worked for the Warburg library.

During the First World War, Printz served in the army and was awarded two decorations. In 1918 he returned to Hamburg and resumed work in the university library. He was commissioned to re-organise the Indian philology section and to write a subject catalogue.

Printz decided on an academic career and wrote his second thesis qualifying him to become a university professor. His subject was *Bhasa's*



Prakrit. He examined the Indian dramas recently discovered which were ascribed to Bhasa. He showed that the dialects used in these dramas were of a uniform archaic character. Printz obtained the qualification as university professor at Frankfurt university in 1919. He took up his work in Frankfurt, and he intended to continue his work on Indian linguistics and to write a Prakrit dictionary for the dramas. However, he was appointed librarian of the German Oriental Society (DMG), and he became completely absorbed in that work. The library was well equipped with Sanskrit and Arabic books, but new subjects like Chinese and Central Asian studies had to be taken up.

Printz wrote a number of papers on linguistic subjects and also took an interest in comparative mythology and folklore. His main subject, however, was bibliography. From 1962 onwards he took over the subjects "Aryan" and "Tocharian" in the "Indogermanisches Jahrbuch" (Indo-European Annual). He translated A. Meillet's Introduction to the comparative grammar of Indo-European languages from French into German and compiled a new index. Among the papers contributed to the Journal of the German Oriental Society (ZDMG) are: *Buddha's Geburt* (The Birth of the Buddha), 1925; *Gilgamesch und Alexander*, 1931; *Garuda und der aegyptische Greif* (Garuda and the Egyptian griffin), 1932; and *Anglo-Indisch cheroot 'Zigarre'* (Anglo-Indian cheroot 'cigar') 1932.

During the last years of his life, Printz was paralysed, but he continued his work in the library in a wheelchair, always ready to help anybody who approached him. He died on 23.2.1941.

A bibliography of Printz's works is appended to his obituary in the Journal of the German Oriental Society (ZDMG), 1941.

Fr. Weller turned to Buddhist studies almost from the beginning and his work remained concentrated on Buddhist literature throughout his life, in what language ever it has been handed down to us. There is rarely a second German indologist so fully at home in this field. Weller has shown new ways of analysis and criticism of such texts. His work culminated in a new view of the history of Buddhism.



Friedrich Weller was born on 22.7.1889 as only son of a master craftsman at Markneukirchen, Saxony. He attended high-school at Plauen till 1909. Then his parents moved to Leipzig, where he immatriculated at the university to study Indology, Sinology, and Iranistic. His teacher for Sanskrit was E. Windisch, but Weller had good relations also with Br. Lindner in Leipzig and with E. Hultsch and Th. Zachariae at Halle University. E. Sievers, a well known Professor for German and Phonetics, seems to have had considerable influence on him. In 1915 Weller got his doctorate with a thesis *Zum Lalita Vistara, I. Ueber die Prosav des Lalita Vistara* (On the prose of Lalita Vistara). He had to serve in the army then, and after World War I he returned to his studies. In 1918, E. Windisch died; he was succeeded in the chair of Indology in Leipzig by J. Hertel in 1919. Although relations with J. Hertel have never been more than formal, Weller qualified with his assistance for the teaching profession; he got the 'venia legendi', permission to read Sanskrit, Chinese, and History of Religions of Eastern Asia in 1922 with a thesis on *Der Chinesische Dharmasamgraha, mit einem Anhang ueber das Lakkhanasuttanta des Dighanikaya*, published Leipzig 1923. But there were obstacles at the beginning of his university career. As his parents had lost all they possessed in the monetary inflation after the war, the young scholar worked as an aid in antiquarian bookshops to provide for his and their livelihood.

Only in 1928 Weller was appointed Assistant Professor. This has certainly helped in many ways; eventually also to be offered an appointment at the Sino-Indian Institute of the Harvard University in Peking,

which he gladly accepted. The director of that Institute was at the time A. von Stael-Holstein, a Baltic nobleman, who had published the Kashyaparivarta in Sanskrit, Tibetan, and Chinese in 1926. Weller was asked to clarify the history of these texts and also of the Mongolian version (which he himself eventually edited in 1962). There were to follow the best three years of his life (1930-1933) as Weller later said, the more so as his future wife came to Peking, where they were married in 1932.

Back in Leipzig, circumstances had changed also. In 1936 Weller became co-editor of the Journal for Oriental Literature (OLZ); in 1938 he succeeded J. Hertel in the chair of Indology. The years under Nazi rule were not easy, the years of World War II and its after-effects were also difficult. The Indian Institute of Leipzig had been bombed in 1943 and burned down; it took years to re-established it. On the other hand, university and state authorities of the GDR, the Eastern part of former Germany, were very helpful. Weller received a National Award in 1955 and a honorable citation in 1975, on occasion of his 65th and 85th birth-anniversaries. Weller resigned his professional vocation after 35 years of teaching in 1957. The last 20 years of his life were marked by failing health. He died on 19.11.1980, 91 years old. In his last will he turned over his library and the untouched money, which the two state-awards had presented to him, to the Saxon Academy of Sciences in Leipzig, of which he had been a member since 1943.

Friedrich Weller became well known by his edition and translation of the Buddhacaritamahakavyanama, *Ashvaghosha: Das Leben des Buddha, tibetisch und deutsch* hrsg., in 2 vols., Leipzig 1926 and 1928. Whereas the Sanskrit text of the Budhacarita has 17 Cantos only - of which 13 are old -, the Tibetan text has 28 Cantos, coinciding with the Chinese. The hope to discover references to the era of Ashvaghosha lies at the root of this editorial endeavour; and behind it the expectation to contribute to the dating of Buddhist councils and eventually to the dates of king Kanishka's rule (on which so much depends for the early history of Buddhism and the Indian chronology in general). The result of Weller's analysis is mostly negative; the Tibetan text cannot be considered to render a correct version of Ashvaghosha's original work. In an essay *Schauplatz und Handlung im Buddhacarita*, published in the Journal of the German Oriental Society (ZDMG) in 1939, Weller discussed the reasons for this, especially in the first Canto, where two traditions of the events concerning the Buddha's birth are confused in a way which hardly can be attributed to the eminent writer Ashvaghosha. At the same time Weller brought forward an interesting theory, i.e. that the apparent disorder of those scenes may be fully explained, when Canto I is considered to be a description of a series of paintings or sculptures representing the events.

Weller developed a method to base history on philology, with respect to Buddhist literature and traditions. He took into account the broadest range of texts in various languages: Sanskrit, Prakrit, Pali, Tibetan, Chinese, Mongolian, Soghdian, and Uighur. The method can be seen in his edition of the *Brahmajalasutra, tibetischer und mongolischer Text*, Leipzig 1934, taking note also of the German translation of the Tibetan text, published in the Journal for Indology and Iranistic (ZII), 1935. This work has to be seen in the light of his essay *Die Ueberlieferung des ältesten buddhistischen Schrifttums* (The tradition of the most ancient Buddhist literature), in the journal Asia Major (AM 5), 1928. Indeed he stated that he had worked on this edition mainly to illustrate the complicated ways of literary tradition. His investigations resulted in a kind of genealogical tree of the text with important discoveries on the tradition of the Tibetan Kanjur and historical details of the spread of early Buddhism.

From meticulous analysis of texts, Weller came to quite definite historical conclusions. It was his conviction that Buddhism did not develop out of inner necessity, but that it was formed by external influences, partly by the competition with other religions, partly by the discrepancy between monks and laymen within the communities. The introduction to part 2 of his *Zum Kashyapapurivarta, Verdeutschung des sanskrit-tibetischen Textes*, Berlin 1965, may be taken as an example of his historical thought.

Among Weller's numerous publications, some are also dedicated to Hinduistic subjects; i.e. *Versuch einer Kritik der Kathopanishad* (Attempt of a critique of the Kathopanishad), Berlin 1953; and *Die Legende von Shunahshepa im Aitareyabrahmana und Shankhayana shrautasutra*, Berlin 1956. There are features of a versatility which one would not expect in the work of this scholar, as i.a. the following publications indicate: *Buddhistische Einflüsse auf die christliche Kunst des europäischen Mittelalters* (Buddhist influences on Christian art of the European Middle Ages), Leipzig 1943, and *Der Arme Heinrich in Indien*, referring to an epic of mediaeval German literature, in the Journal for Oriental Literature (OLZ) 1973.

Weller's last publication resumed the subject of his earliest endeavours: *Untersuchungen ueber die textgeschichtliche Entwicklung des tibetischen Buddhacarita* (Investigations into the historical development of the Tibetan text of the Buddhacarita), Berlin 1980.

An imposing commemoration volume "Asiatica" was presented to Weller on occasion of his 65th birth-day; it also contains a bibliography. A complete list of his publications will appear with the obituary by W. Rau, Marburg, in the Journal of the German Oriental Society (ZDMG 132/1) 1982.



HEINRICH ZIMMER, JUN.
1890-1943

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Influenced by the writings of Sir John Woodroffe on Tantra and by C. G. Jung's studies of the psychology of the subconscious, Zimmer undertook to interpret Indian myths and legends. He also studied philosophy and Yoga and attempted to explain the ideals underlying Indian art.

Heinrich Zimmer was born in Greifswald on 6.12.1890. His father, Heinrich Friedrich Zimmer (1851-1910) was professor for Indology and Comparative Linguistics. He had won a prize for his book "Altindisches Leben. Die Kultur der vedischen Arier" (Life in Ancient India. The Culture of the Vedic Aryans), 1879. This book deals with all aspects of Indian life, it contains chapters on agriculture, livestock, plants and minerals. The second volume discusses society, the caste system, and economics. In later years, Heinrich Zimmer sen. concentrated on Celtic studies, and in 1901 he was appointed professor of Celtic languages at Berlin University.

Heinrich Zimmer junior studied in Berlin. He took up Hebrew, Literature, German Philology, and History of Art. Later he devoted himself exclusively to Indology. He obtained his doctorate in 1913 with a thesis *Studien zur Geschichte der Gotras* (Studies on the History of the Gotras), 1913. He took part in World War I. He qualified as a university professor in Greifswald with a thesis on a Buddhist text found in Central Asia. In 1922 he became reader in Heidelberg. Since 1928 he was married to Christiane von Hofmannsthal, a daughter of the poet and writer Hugo von Hofmannsthal, who was of Jewish origin. The Nazis therefore dismissed Zimmer in 1939. He first went to Oxford, where he lectured at Balliol College. In May 1940 he emigrated to America with his family. He lectured at the Johns Hopkins University in Baltimore before he became a visiting professor at Columbia University, New York. He died of pneumonia on 20.3.1943 in New Rochelle near New York.

After having read Tantric texts in the British Museum, Zimmer wrote *Kunstform und Yoga* (Art and Yoga), 1926. C. G. Jung was impressed by this treatise, as it was the first study of mandalas. (Zimmer and C. G. Jung met for the first time in 1932). *Ewiges Indien, Leitmotive indischen Daseins* (Eternal India, leitmotifs of Indian Being) followed in 1930. *Indische Sphaeren* appeared in 1935, second edition Zuerich 1963. This book contains four essays written between 1925 and 1932. In the first essay "Indischer Mythos" (Indian Myth) Zimmer said that Vedic myths were developed in a particular society and centered around gods, saints, and princes. Creation and bringing forth new life were the functions of a male god, Prajapati. In the "other India", as he calls the pre-Aryan people, myths were about mountains, rivers and holy places. The marriage of Shiva and Parvati is a symbol of the two strands in Indian culture. Mythology's task was to blend them into a unity — Hinduism. The second essay is "Der Brauch der Fische" (The Custom of Fish); it is a treatise on statecraft, which is primarily concerned with material gain, artha. The longest essay is the third, "Yoga and Maya". In Zimmer's opinion, only one freedom was known in the West, that of the spirit, whereas in India there are as many freedoms as methods of Yoga. He discusses Jain Yoga, the Yoga of the Bhagavadgita, and Buddhist Yoga, and he continues by describing postures (asanas) and breathing exercises, as well as the Kundalini. Although Zimmer recognises the high value of yoga, which is confirmed by analytical psychology, he doubts whether Yoga would benefit Westerners. In the fourth essay, "Buddha", Zimmer discusses the four noble truths.

Maya, der indische Mythos (Maya, Indian myth), and *Weisheit Indiens, Maerchen und Sinnbilder* (Wisdom of India, Tales and Symbols), 1938, followed. In all his works, Zimmer attempted to explain Indian religious, social, and cultural phenomena by comparing them with Western ideas. Zimmer's last book written in German was published after his death by C. G. Jung, *Der Weg zum Selbst* (The Path to Self). This book deals with the life and teachings of Ramana Maharshi of Tiruvannamalai.

Zimmer contributed to the journals "Corona" (Muenchen) and "Eranos" (Zuerich). Other papers are *Die Rolle des Yoga in der indischen Geistesgeschichte* (On the importance of Yoga in Indian culture) in "Deutsche Vierteljahrsschrift", 1926; *Der Koenig in der dunklen Kammer* (The King in the Dark Chamber) in the German Journal of Oriental Studies (ZDMG), 1929; and *Some Aspects of Time in Indian Art* in the Journal of the Indian Society of Indian Art, 1933. He contributed *Die Inder bis zum Einbruch des Islam* (The Indians up to the advent of Islam) to the History of the World, "Neue Propylaeen Weltgeschichte", 1940.

Zimmer translated a number of texts, e.g. Buddhist legends from the *Divyavadana*, the *Ashtavakragita*, and the *Matangalila*.

After Zimmer had gone to the United States, he published his lectures held in Baltimore on *Hindu Medicine*, 1940. His student John Campbell edited *Myths and Symbols in Indian Art and Civilization*, 1946, and *The King and the Corpse: Tales of the Soul's Conquest of Evil*. He not only discussed Indian myths, but the traditions of many other nations, from the tales of "A Thousand and One Nights" to the Legends of King Arthur.

Philosophies of India was published after Zimmer's death, in the Bollington Series, by John Campbell. The edition is based on Zimmer's notes for his lectures which he held at Columbia University. The chapters on "The Meeting between East and West" and "The Foundations of Indian Philosophy" were found in a final stage, as well as the following chapter on "The Philosophy of Time", which is divided into three parts, success (artha), pleasure (kama), and duty (dharma). For the chapters of Part II on Jainism, Sankhya, and Yoga, Brahmanism, Buddhism, and Tantra the manuscript was not yet complete, the chapter on Tantra being particularly fragmentary.

Two monumental volumes *The Art of Indian Asia, Its Mythology and Transformation* appeared in 1955. Volume I contains the text, volume II the illustrations. The editor, John Campbell, states that this work is not intended as a handbook, but as an introduction to its subject, to be read from beginning to end. Zimmer's first chapter is devoted to the great periods of Indian art; next he discussed the Indus Valley Civilization, and the Vedic Aryan style; this short chapter is devoted to the Vedic sacrifice, and the illustrations show the present day sacrificial implements "which have about them the quality of stone age". Zimmer was of the opinion that the mounts of Indian gods and goddesses were derived from Mesopotamian deities shown standing on animals. Chapters on the Indian ideal of beauty and the symbolism follow. The book concludes with chapters on Indian architecture and sculpture and an Appendix on the Art of Painting.

Glasenapp was a versatile and prolific writer, a scholar who considered it his chief aim to make the educated public in Germany acquainted with Indian ideas. His books on Hinduism, Jainism, and Buddhism are excellent introductions for the general reader.

Otto Max Helmuth von Glasenapp was born on 8.9.1891 in Berlin, where his father was Vice-president of the German State Bank. Already as a schoolboy, Helmuth von Glasenapp was interested in India. Glasenapp studied law for one semester before he took up Indology. He visited the universities of Tuebingen, Muenchen, Berlin, and Bonn. He obtained his Ph.D. degree in 1914 for a thesis *Die Lehre vom Karman in der Philosophie der Jainas* (The doctrine of karma in Jain philosophy), the English translation of which appeared in Bombay, 1942. In 1918 Glasenapp became entitled to give lectures at the university, his thesis was *Madhavas Philosophie des Vishnuglaubens* (Madhava's philosophy of Vaishnava faith). In 1918 Glasenapp was appointed lecturer in Bonn, in 1920 he went to Berlin. From 1928-45 he was professor in Koenigsberg. After World War II he held the chair for Indology and Comparative Religion at the university of Tuebingen till 1959. He continued giving lectures as professor emeritus. He died on 25.6.1963 after a traffic accident.

Glasenapp travelled extensively in India and thereby gained experience of Indian culture. He described these journeys in his autobiography *Meine Lebensreise*, 1964. In *Die indische Welt* too he described his personal observations on the twofold faces of Mother India, as he called the glory and poverty of India.

Glasenapp wrote on the three great religions of India: *Der Hinduismus*, 1922, *Der Jainismus*, 1925, and *Der Buddhismus in Indien und im Fernen Osten* (Buddhism in India and the Far East), 1936. These three works are considered the best general surveys of their kind in Germany.



A number of Glasenapp's publications are concerned with philosophical subjects, e.g. *Die Lehren des Vallabhacharya* (The doctrine of Vallabhacharya), 1934, which appeared in English translation in 1959. *Die Philosophie der Inder* appeared in 1949. In a treatise *Zwei Philosophische Ramayanas* (Two Philosophical Ramayanas) in the Proceedings of the Mainz Academy, 1951, Glasenapp discussed the Yogavasistha and the Adhyatma Ramayana. In his opinion, the author of the former text was an exponent of both Vedanta and Buddhist Vijayanavada ideas, the author of the Adhyatma Ramayana on the other hand attempted to merge Vedanta thought with Bhakti ideals.

Glasenapp studied the development of *Buddhist Dharma* theory in two papers in the Vienna Journal of Oriental Studies (WZKM), 1939, and in the Journal of the German Oriental Society (ZDMG), 1938. In his opinion, the dharma theory can be traced to magical concepts in the Veda and Brahmanas, which do not distinguish between substances and qualities. In *Entwicklungsstufen des indischen Denkens* (Stages in the Development of Indian Thought), 1946, he discussed Indian philosophy under similar aspects. *Der Stufenweg zum Goettlichen* (Steps to Divinity), 1954, is a monograph on Shankara.

Among Glasenapp's works on Religion mention may be made of *Brahma und Buddha*, 1926, a revised edition of which appeared in 1943 as *Die Religionen Indiens*. *Unsterblichkeit und Erloesung in den indischen Religionen* (Immortality and Deliverance in Indian Religions) appeared in 1938. Glasenapp contributed *Die nichtchristlichen Religionen* (Non-Christian Religions) to the "Fischer Lexikon" I, 1954. In the same year he brought out *Die Religionen der Menschheit, ihre Gegen-saetze und Uebereinstimmungen* (The Religions of Mankind, their Contrasts and Correspondences).

Glasenapp made a special study of the influence of Indian thought on German philosophy and literature. The result was laid down in two books *Kant und die Religionen des Ostens* (Kant and the Religions of the East), 1954, and *Das Indienbild deutscher Denker* (India as seen by German philosophers), 1958. He discussed philosophers from Kant and Herder to present day thinkers like H. v. Keyserling, A. Schweitzer, and O. Spengler, and their attitude towards India. The second part is devoted to Christian reactions to Indian religions. The last two chapters are "Theosophy and Anthroposophy" and "Indian communities in the West".

Die Literaturen Indiens (Indian Literatures) was first published by Glasenapp in 1929. A revised edition appeared in 1961. Glasenapp wrote the chapters on Sanskrit literature and on the literatures in modern languages in Northern India, in Hindi, Bengali, etc. W. Geiger and H. Bechert contributed the chapter on Singhalese literature, and that on the

literature in Dravidian languages is by H. W. Schomerus.

On the occasion of Glasenapp's 70th birthday, a commemoration volume was presented to him: "Von Buddha zu Gandhi". It contains a number of Glasenapp's papers, and a bibliography is appended.

After Glasenapp's death, the German Society for Oriental Studies (DMG) instituted the "Glasenapp Foundation for the Promotion of Indological Studies" with a sum donated by the deceased scholar for that purpose.



Heiler was a professor of history of religions, who took keen interest in Buddhism and Hinduism. His comparative studies on Hinduism and Christianity were aimed at understanding and synthesis.

Friedrich Heiler was born on 30.1.1892 in Munich. He studied History of Religion, Philosophy, and Theology, as well as Oriental languages — Sumerian, Accadian, Arabic Syrian, Armenian, Hittite, Egyptian and Coptic, Chinese, Sanskrit, Pali, and Awestan. He was particularly attracted to Indological studies. He wrote his thesis on prayer, *Das Gebet, Eine religionsgeschichtliche und religionspsychologische Untersuchung* (Prayer, A study on the history and psychology of religion), Muenchen 1918. Five editions of this book appeared. He qualified as university professor in 1918 with a thesis on Buddhist meditation, *Die buddhistische Versenkung, Eine religionsgeschichtliche Untersuchung*, Muenchen 1918, second edition 1922. Heiler discussed Buddhist meditation, shana, and the spiritual powers acquired by its means. One chapter is devoted to the relation between Buddhist meditation and Yoga. The last chapter is entitled "Buddha — a master of meditation, Jesus — a master of prayer". It shows Heiler's wish to find a synthesis between meditation and prayer, between mystic religion and prophetic religion. This seems to have led him to a study on *Sadhu Sunder Singh, ein Apostel des Ostens und des Westens* (Sadhu Sunder Singh, an apostle of Orient and Occident), which appeared Muenchen 1924, fourth edition 1926. Sadhu Sunder Singh had been born a Sikh; study of the Bible induced him to convert to Christianity. In spite of this he remained an Indian nationalist, who envisaged an Indian Christian Church free from any foreign influence. Sadhu Sunder Singh lost nothing of his own cultural heritage. — Other works of Heiler are: *Die Mystik der Upanisads*

schaden (Mysticism of the Upanishads), Muenchen 1925; *Christlicher Glaube und Indisches Geistesleben* (Christian faith and Indian thought), Muenchen 1926; *Die Missionen des Christentums in Indien* (Christian Missions in India), Gotha 1931.

Heiler was invited to Sweden as a visiting professor in 1919. In 1920 he became professor of Comparative Religion at Marburg University. He was dismissed by the Nazi regime in 1934, but reinstated in the Faculty of Philosophy at Marburg in 1935. From 1948 onwards, he again joined the Faculty of Theology. Heiler was president of the German branch of the International Association for the Study of the History of Religions, and since 1929 president of the Protestant Ecumenical Movement. He died on 28.4.1967.



Stein's interest lay in Arthashastra and in geography. His early death prevented him carrying out the work he planned to do.

Otto Stein was born at Saaz in Bohemia from a Jewish family in 1893 and was of Austrian, later Czechoslovakian nationality. He

studied at the German University of Prague under H. Swoboda and M. Winternitz. After obtaining his doctor's degree, he was appointed Reader in 1922. In 1930 he succeeded Winternitz in the chair of Indology. Being a Jew, he was deprived of his professorship in 1938, after the German occupation of Prague.

Stein wrote some 30 papers between 1922 and 1938. His major work is *Kautilya and Megasthenes*, Vienna 1922. A considerable study *Arthashastra und Shilpashastra* appeared in four parts in the journal "Archiv Orientalni", vol. VII-X (1935-38). He considered these essays as prolegomena to larger projects which he had in view. One of these projected works was on Indian Geography, for which he was admirably equipped by his studies in the geography as well as the literature of Greece and India. He kept to the facts and would not generalise until he had weighed all the evidence. He contributed frequently to Indian journals and thought it a duty to Indian students to write in English as far as possible. One of his latest papers was *India between the cultures*, published in "Indian Culture", vol. VI, 1938. It is in this essay that he gives an apology for the kind of work a scholar does: that he had to do research for objective truth with dedication, a kind of 'manasa vrata', to repay for the possibility given by society to live according to his ideals.

Stein prepared to emigrate to England in 1938, and had his library sent there already, when the outbreak of World War II destroyed his hopes. In 1941 he was deported to a concentration camp for Jews at Lodz, where he and his wife died in 1942.



Breloer had two unusual fields of specialisation — Indian law and Indian music. Having a doctorate in law, he was particularly well equipped for the former subject.

Bernhard Breloer was born on 8.11.1894 in Herne, Westfalia, as son of a millowner. He took part in the First World War and then studied Indology with H. Jacobi and W. Kirfel in Bonn and with W. Geiger in Muenchen. He also took up classics and the history of music. He obtained a doctorate in Indology in 1921 for his thesis *Die Grundelemente der altindischen Musik nach dem Bharatiya Natyashastra* (Fundamentals of ancient Indian music according to the Bharatiya Natyashastra). He showed that the theoretic basis of Indian music is the pentatonic system. Breloer then took up the study of Indian law under Josef Partsch and obtained a doctorate in law in 1927. He became reader for Indology in Bonn and moved to Berlin in 1935.

Breloer brought out three volumes of Kautilya studies. The first was entitled *Das Grundeigentum in Indien* (Real Estate in India), 1927, the second and third were *Altindisches Privatrecht bei Megasthenes und Kautilya* (Ancient Indian Civil Law with Megasthenes and Kautilya), 1928, and *Finanzverwaltung und Wirtschaftsfuehrung* (Financial administration and economics), 1934. By applying the methods of comparative law and by comparing the Greek author Megasthenes' notices on India with Kautilya's work, Breloer was able to elucidate many problems of ancient Indian law and finances.

In the first volume Breloer discussed the agrarian laws of contemporary India and Brahmanical law books. The second part of the first volume is the core of this treatise, a comparison of the notices of the Greek author Megasthenes and Kautilya. A discussion of the history of real estate forms the conclusion. Concepts about real estate in Pto-

Iemiac Egypt, among the Germanic people and the Romans, are used by Breloer to explain ancient Indian practices. According to Breloer's theory, all real estate was property of the king, and the agricultural labourer was paid in kind.

In the second volume Breloer discusses notices on disciplinary law and the law of contract in ancient India as found in Megasthenes. Since Megasthenes' notices are very fragmentary, he compared them with Greek authors in order to make full use of them. Breloer accepts Megasthenes' statement that there was no slavery in ancient India, but shows the various degrees of bondage implied in the term "dasa".

The third volume deals with financial administration and economics. In order to understand the difficult text of the arthashastra, Breloer studied the papers of the Mahratta Empire in the archives at Poona. He was able to show that important work was done by lower administrative officers. Most recipients of public funds did not receive fixed sums from the state treasury but certain income from public revenue so that the risk due to fluctuations in revenue was shifted from the state to the individuals. The financial administration, the annual budget and the system of control are discussed by Breloer. Two chapters deal with the treasury and the control of the entire production. The aim of the administration was to regulate prices and be prepared for a crisis arising from bad harvests. Breloer also wrote papers on Alexander the Great and the Indian king Poros.

Breloer took part in World War II and died on 20.4.1947 in a Russian POW camp at Tiflis.



Goetz was one of the pioneers in the field of Indian art and cultural history. His long stay in India enabled him to obtain first hand knowledge of Indian works of art, and to study them in the context of Indian history and culture.

Hermann Goetz was born on 17.7.1898 in Karlsruhe, where his father had founded a museum for applied art and handicrafts. Already as a schoolboy he was interested in the East. From 1917 onwards he studied Indology, Egyptology, Arabic, Persian, Ethnology, and History of Indian Art. He obtained his doctorate in 1923 with a thesis on *The costumes of the Moghul period*. He published several papers which made his name known among scholars at home and abroad. For several years he worked as assistant in the Indian Department of the Berlin Museum for Ethnology. In 1931, Prof. J. Ph. Vogel called him to Leyden, where he worked in the Kern Institute as a conservator, and as editor of the Annual Bibliography of Indian Art and Archaeology. In 1936 he went to India. He published articles for several European newspapers, and began studying hitherto unknown subjects in Indian art. In 1940 he worked on a special assignment of the Archaeological Survey of Chamba State. For a decade he was curator of the Museum of Baroda, the Bulletin of which he edited from 1945-54.

In spite of being interned from 1940-43, he continued his scholarly pursuits. In 1953 H. Goetz was invited by the Indian Government to build up the National Gallery of Modern Art. For reasons of health he returned to Germany in 1955. In 1958 he was called by the Maharaja of Baroda to build up the Fateh Singh Museum. In 1961 he became Honorary Professor at the South Asia Institute of Heidelberg University. For 10 years he was head of the department of Art of South Asia.

Hermann Goetz published 30 books, 400 papers, and more than 100

book-reviews. He always discussed a work of art in its cultural, social, and religious context and attempted to trace its relation with other countries and cultures. He was deeply interested in the present day problems as well as in the past, and in his articles and lectures he tried to show the links of the past with the present. Apart from contributing numerous papers to journals, Goetz wrote several monographs: *Epochen Indischer Kultur* (Epochs of Indian Culture), Berlin 1930; *Geschichte der Indischen Miniaturmalerei* (History of Indian Miniature Painting), Leipzig 1934; *The Art and Architecture of Bikaner State*, Oxford 1955; *The Early Wooden Temples of Chamba*, Leiden 1955; *Geschichte Indiens* (History of India), Stuttgart 1962. Goetz's book *Fuenf Jahrtausende Indischer Kunst* (5000 years of Indian Art) in the series "Kunst der Welt" (Art of the world) has been translated into 14 languages. An excellent view of style and way of studies may be had from the 16 essays which the South Asia Institute Heidelberg compiled under the heading *Studies in the History of Art of Kashmir and the Indian Himalaya*, Wiesbaden 1969, edited as a memory of Goetz's 70th birthday.

Hermann Goetz died on 3.7.1976 in Heidelberg.

Frauwallner devoted his whole life to the study of Indian philosophy. He wrote his "History of Indian Philosophy" after a careful study of original sources, and his work is a new approach to this difficult subject.

Erich Frauwallner was born on 18.12.1898 in Vienna. He visited school in his hometown and then served in Rumania and Italy during the first World War. He studied Indology, Iranian languages, and Classics in Vienna. He obtained his doctorate in 1921 for a thesis on synonyms, written in Latin. He taught Greek and Latin at secondary schools, working on a thesis to qualify for university service at the same time.

Wishing to be able to use the original sources, Frauwallner learnt Tibetan and Chinese in order to study those works of which the originals in Sanskrit were lost. Later in life he learnt Japanese, because he wanted to read the works of Japanese colleagues.

In 1939 Frauwallner was appointed professor for Indian and Iranian studies at Vienna University. He took part in World War II and had to retire after the war. He lived on modest means till he was reinstated in office in 1956. He retired on account of ill health on 1.1.1964. He died on 11.7.1974 in Vienna.

Frauwallner first studied texts of the Mokshadharma and the older Upanishads. This work was the basis for his qualification as a university professor, which he obtained in 1928. He then devoted his attention to the Buddhist school of logic, having realised its importance for the development of Indian thought. He translated several treatises from Tibetan, such as Dignaga's *Alambanapariksa*, 1930; Dharmakirti's *Sambandhapariksa*, 1934; and Dhamottara's *Ksanabhangasiddhi*, 1935. He worked on the concept of Apoha (reasoning) in Dharmakirti's *Pramanavarttikam*, having only the Tibetan text at his disposal, and discussed it in a number of papers 1930-1935. He also studied the



Brahmanical systems and wrote on *Bhavana und Vidhi* by Mandanamisra, 1938.

In a monograph *On the date of the Buddhist master of the law Vasubandhu*, Rome, 1951, Frauwallner showed that there were two philosophers of that name. He discussed their date and their place in the history of Indian philosophy.

Frauwallner's *Geschichte der Indischen Philosophie*, vol. I, (History of Indian Philosophy) appeared in 1953. It deals with the Veda and the Upanishads, the Epics, Buddha and Mahavira, as well as with Samkhya and the classical Yoga system. Vol. II appeared in 1956; the greater part of it is devoted to the Vaisheshika system. An English translation by V. M. Bedekar was brought out in Delhi, 1973. Frauwallner discussed the history of Vaisheshika philosophy, which developed from a simple nature-philosophy, by including the theory of categories.

Preliminary studies on Buddhist philosophy resulted in a treatise *The earliest Vinaya and the Beginning of Buddhist Literature*, 1956. According to Frauwallner, the Vinayas of the different schools are derived from a text 'Skandhaka' composed in the first half of the fourth century B.C. Influenced by later Vedic literature, the author of this text enclosed the rules for the Buddhist order of monks in a Buddha biography. The book *Philosophie des Buddhismus* contains extracts from the works of Buddhist thinkers upto the 6th century in translation.

Frauwallner planned to write a "Handbook of Indian Philosophy", and he regarded his "History of Indian Philosophy" as a preliminary study. In 1959, he published a monograph on the Sautrantika logician Dignaga, *Dignaga, sein Werk und seine Entwicklung* (Dignaga, his work and his development). In his paper *Landmarks in the History of Indian Logic*, 1961, he discussed the date of 16 Buddhist authors. These papers increased the understanding of the role played by these thinkers in the development of Indian philosophy.

In *Materialien zur ältesten Erkenntnislehre der Karmamimamsa* (Materials for the oldest theory of knowledge of Karmamimamsa), 1962, Frauwallner published a critical edition of the *Vrittikaragrantha* together with remarks on Bhavadasa, a pre-Dignaga Mimamsa author, whose works are no longer extant. Frauwallner also studied the Navyanyaya thought and wrote a study on *Raghunatha Siromani*, 1966-70.

After his retirement, he devoted himself to the Hinayana school of Buddhism and studied a number of Chinese and Tibetan texts. He published several papers under the title "Abhidharma Studies". The History of Buddhist Philosophy, however, was not written when Frauwallner died.

A bibliography of Frauwallner's works was compiled by G. Oberhammer in the Vienna Journal of Oriental Studies (WZKM) 1976.



Zieseniss devoted himself to the study of Indian texts and Indian religion in Java, particularly to Saivite texts. Penetrating deeply into the complicated metaphysics of the Saiva system he was able to explain it to Western readers and to unravel its historical relations.

Alexander Zieseniss was born on 11.3.1899 in Boernsen, Kreis Lauenburg. He studied in Freiburg, Heidelberg and Hamburg. The thesis for his doctorate was *Die Rama Sage bei den Malaien, ihre Herkunft und Gestaltung* (The Rama Story with the Malays, its Origin and Formation), Hamburg 1928. Zieseniss stayed for two years as secretary for the Kern Institute in Leiden. In 1937 Zieseniss wrote his second thesis in order to qualify as university professor, *Das Wrhaspatitattwa, Studien zur Geschichte des nachpuranischen Sivaismus in Vorderindien und Indonesien* (The Wrhaspatitattwa. Studies in post-Puranic Saivism in India and Indonesia). From 1937-41 Zieseniss worked at Hamburg University, from 1941 onwards he had a teaching assignment in Breslau. He died on 11.4.1945 at the end of World War II when Breslau was taken by the Russian army.

In his thesis Zieseniss compared two Malay versions with the Indian *Ramayana*. He came to the conclusion that both Malay texts are to be traced back to one original version. Features from the Mahabharata, the Puranas, and popular tales were incorporated so that the Malay version is a further developed form of the Indian epos. The material came to Indonesia in three oral currents from different parts of India. The thesis was translated into English by P. W. Burch as "The Rama Saga in Malaysia", Singapore 1963.

Zieseniss's main interest throughout his life was devoted to the history of Saivism. He published two papers in the German Journal of Oriental Studies (ZDMG) 88 and 92, *Eine Vorstufe des Saiva Siddhanta in der altjavanischen Literatur* (A precursor of Saiva Siddhanta in ancient

Javanese Literature) and *Madhavas Methoden der Quellenbenutzung erlauetert an Hand zweier Kapitel des Sarvadarsanasamgraha* (Madhava's methods of using source material shown in respect of two chapters of the Sarvadarsanasamgraha). He contributed a paper on *Indogermanisches und Nicht-indogermanisches in der Mystik des Kaschmirischen Sivaismus* (Indo-European and Non-Indo-European elements in the mysticism of Kasimir Saivism) to a book "Indogermanen und Nicht-indogermanen". His chief work was "Studien zur Geschichte des Sivaismus" (Studies in the History of Saivism); the first part appeared in 1939 in the Dutch Journal "Bijdragen tot de Taal-, Land- en Volkenkunden van Nederlandsch Indie"; it was entitled *Die sivaitischen Systeme in der altjavanischen Literatur* (Saivite Systems of thought in ancient Javanese Literature). The second part, entitled *Die Saiva Systematik des Vrhaspatitattwa* (Saiva systematics of the Vrhaspatitattwa) was ready for print but could not be published on account of the war. Zieseniss had also contributed a number of shorter papers to learned journals.



Hauschild wrote on Indo-Aryan linguistics and on Vedic subjects. His revised and enlarged edition of A. Thumb's Manual of Sanskrit — the "Thumb-Hauschild" — is an indispensable reference book for students of comparative linguistics.

Richard Hauschild was born on 2.12.1901 in Gera-Roschuetz as son of a farmer. His grandfather realised that he was a talented boy and sent him to a secondary school, where he became interested in Indian language and culture. After finishing school, he studied Classical, German, and Oriental languages in Tuebingen, Leipzig, and Jena. He obtained his doctorate in 1926 for a thesis *Die Svetasvara Upanishad, Eine kritische Ausgabe mit Uebersicht ueber ihre Lehren* (The Svetasvara Upanishad. A critical edition with a survey of its teachings). Hauschild passed two more examinations in order to become a school teacher. He taught in a school for several years. In 1938 he became reader for Greek and Latin, in 1943 he was also employed as reader for Sanskrit. He served in the army and joined the university of Jena in 1948; in 1951 he became full professor.

Hauschild had written several papers on subjects connected with teaching classical languages in schools. After he had become professor, he started writing on Indological subjects. He contributed two papers to the Journal of Jena University, one on the Pali manuscripts in the Jena University Library, the other on *Emperor Ashoka of India, a Buddhist and a progressive man*. His contribution to "Asiatica", the commemoration volume for Friedrich Weller, was an interpretation of Rigveda X, 119: *Das Selbstlob (atmastuti) des somaberauschten Gottes Agni* (The self-praise - atmastuti - of God Agni, intoxicated with Soma).

Hauschild's greatest achievement was the revised and enlarged edition of A. Thumb's "Handbuch des Sanskrit", in 3 volumes, 1953-1959. In 1953 he published the second volume, texts and glossary, in

which he surpassed Thumb by producing a Sanskrit anthology with an excellent glossary and copious etymological notes. The anthology contains parts of the Astavakragita, the whole text of which was later published by Hauschild. The Grammar appeared in 1958 and 1959. After the war it had not been possible to obtain all the secondary literature published abroad, but wherever possible, Hauschild took note of new problems, as for instance the possible Dravidian and Munda influence on the ancient Indian language. It has been said that only specialists will realise how many new ideas are found in Hauschild's etymologies.

Hauschild also compiled an index to the Grammar of J. Wackernagel and A. Debrunner, which appeared in 1964. The text of the *Astavakra-Gita*, a philosophical poem, was published in the Proceedings of the Academy of Sciences of Saxony, 1967. The text was accompanied by a translation and commentary. He also wrote *Die indogermanischen Voelker und Sprachen Kleinasiens* (The Indo-European people and languages of Asia Minor).

After his retirement in September 1967, Hauschild continued working on linguistic problems. He had taken an interest in early Sanskrit studies in Europe and had written on the Sanskrit alphabet found in Athanasius Kircher's book "China Illustrata". In 1972 Hauschild published *Der Missionar P. Heinrich Roth und die erste europaeische Sanskrit Grammatik* (The Missionary Father Heinrich Roth and the first European Sanskrit Grammar).

Hauschild died on 15.2.1972.

A bibliography of Hauschild's works, compiled by M. Mayrhofer, is found in the "Jahrbuch" (Annual) of the Saxon Academy, 1971-72.



Alsdorf was an authority on Jainism, but he took an interest in many other subjects as well. He travelled extensively in India and promoted a better understanding of modern India and her problems.

Ludwig Alsdorf was born on 8.8.1904 in Laufersweiler in the Rhine-land. He studied Indology, Comparative Linguistics, Persian, and Arabic in Heidelberg and Hamburg. Alsdorf obtained his doctorate in 1928 in Hamburg for a thesis dealing with a Jain Apabhramsa text *Der Kumarapalapratibodha, Ein Beitrag zur Kenntnis des Apabhramsa und der Erzaehlungsliteratur der Jainas* (The Kumarapalapratibodha. A contribution to the knowledge of Apabhramsa and the narrative literature of the Jains).

From October 1930 to May 1932 Alsdorf was reader for German and French at Allahabad University. He continued his Sanskrit studies with a pandit and worked on a thesis to qualify as university professor. It was submitted in 1935: *Harivamsapurana, Ein Abschnitt aus der Apabhramsa-Welthistorie Mahapurusa Tisatthimahapurisagunalamkara* (Harivamsapurana. A passage from the Apabhramsa World History Tisatthimahapurisagunalamkara). In the course of his studies on this text, Alsdorf had discovered that the Vasudevahindi, which belongs to the Harivamsa section of Jain mythology, is a new version of the lost Brhatkatha of Gunadhyaya. It is the oldest extant narrative work of the Jains.

Alsdorf was lecturer at Berlin University till 1938, when he went to Muenster in Westphalia. He continued to work on Apabhramsa texts and brought out an essay on R. Pischel's "Materialien zur Kenntnis des Apabhramsa" (Materials for understanding Apabhramsa) in 1933 and *Apabhramsa Studien* in 1937.

From 1941-45 Alsdorf worked in the Foreign Office in the Special Indian Department (Sonderreferat Indien) which had been set up after the arrival of Subhas Chandra Bose. He also lectured on Indian geo-

graphy and history at Berlin University.

In 1940 Alsdorf brought out a book *Indien*, which dealt with the history of British India and the Indian freedom movement. In 1942 he published *Deutsch-indische Geistesbeziehungen*, dealing with the cultural relations between India and Germany. *Indien und Ceylon*, which came out in 1943, is a concise geography of those two countries.

After the end of the war, Alsdorf was a visiting professor at Muenster. In 1950 he was appointed professor of Indology at Hamburg University, from which post he retired in 1972. He however continued teaching till 1978. He became editor-in-chief of the "Critical Pali Dictionary". He brought out a book *Vorderindien, Landes- und Kulturkunde* (India, Geography and Culture). From 1951-59 he worked on a manuscript on the Vedic god Varuna, which had been written by his teacher H. Lueders. This manuscript had been damaged during the war, but Alsdorf succeeded in reconstituting the text and publishing it in two volumes.

Alsdorf published several papers on the *Vasudevahindi*, but he never brought out the whole text.

A number of Alsdorf's papers were republished in *Kleine Schriften* by the Glasenapp Foundation (volume 10) in 1974, on the occasion of Alsdorf's 70th birthday. It also contains a complete bibliography of Alsdorf's works which shows his wide range of interests: Vedic exegesis, Jain and Buddhist studies, Ashokan inscriptions, Jatakas, Middle Indic philology, history of literature, culture, and art, modern India, and travel accounts. Alsdorf also wrote on the history of vegetarianism, on cow worship (1961), and on Pali prosody.

Alsdorf, having travelled in India about twelve times, visited Sri Lanka in 1978. An insect bite turned infectious and caused his death on 25.3.1978 shortly after his return to Germany.



Hacker studied Indian philosophy, especially Vedanta. His interest was not confined to the past, he also dealt with the Puranas and the writings of modern Hindu thinkers. Being also a philologist, he made use of textual criticism to study the development of religious ideas.

Paul Hacker was born on 6.1.1913 in Seelscheid, Bergisches Land. In 1932 he left school to study in Bonn, Heidelberg, Frankfurt, and Berlin. He took up Slavonic languages, Indology, Comparative Linguistics, English and French. In 1940 he obtained his Ph.D. degree for a thesis "Studien zum Realismus I. J. Turgenjews" (Studies in the Realism of I. J. Turgenjew). From 1940 till the end of World War II he served in the army.

After having worked for some time as assistant in the library of Bonn University after the end of the war, Hacker received a research grant in 1947. This enabled him to devote himself to write a thesis qualifying him to become a university professor. Two years later he submitted his thesis *Untersuchungen zur Geschichte des frühen Advaita* (Treatise on the early history of Advaita). In July 1949 he became entitled to give lectures in Indology. In 1950 he went to Münster University, where he was reader in Indology. In 1954 he went to the Mithila Institute at Darbhanga as professor. From 1955-63 he was professor in Bonn, and in 1963 he took over the newly founded chair of Indology at Münster University. In 1971 he was guest professor of the University of Pennsylvania. He retired from Münster University in 1978 and died on 18.3.1979 in Münster.

Hacker had devoted himself to the philosophy of Shankara without having a teacher to introduce him to this difficult subject. When dealing with the many works ascribed to Shankara, Hacker was confronted with the problem of authenticity, which induced him to find reliable

und Terminologie Sankaras (Characteristics in the Teachings and Terminology of Shankara) in the German Journal of Oriental Studies (ZDMG), 1950. Hacker showed that individual traits in Shankara's doctrine and terminology necessitate a comparison with other advaitins, especially Shankara's disciples and successors. This led Hacker to the subject of his thesis, which appeared in print in 1951 under the title *Untersuchungen ueber Texte des fruehen Advaita*, 1. *Die Schueler Sankaras* (Examinations into early Advaita Texts. 1. Shankara's Disciples) in the Proceedings of the Academy of Mainz. The second part, on Vimuktatman, was not submitted for print. One of Hacker's students, Klaus Camann, wrote a thesis under his guidance "Das System des Advaita nach der Lehre Prakasatmans" (The System of Advaita according to the teaching of Prakasatman). Wiesbaden 1965.

In 1953 Hacker brought out a monograph *Vivarta, Studien zur Geschichte der illusionistischen Kosmologie und Erkenntnistheorie der Inder* (Vivarta. Studies in the history of illusionistic cosmology and Indian theory of cognition). He examined the early history and development of a concept of the Advaita system through the ages. This work already showed Hacker's tendency to study such Indian terms or concepts that have no exact equivalent in Western thought and to understand them in their context. Later works of his in this line are *Sraddha*, 1963, *Dharma im Hinduismus*, 1965, and *Vrata*, 1973. In some of his papers on philosophical subjects, Hacker compared Indian concepts with those of European thinkers, e.g. in *Sein und Geist im Vedanta* (Being and Mind in Vedanta) which was first published in the Italian Journal "Filosofia e Vita" 1969/4, or in *Cit end Nous, or the Concept of Spirit in Vedantism and Neoplatonism*, a lecture held in 1976 at the International Society for Research into Neoplatonism.

In 1968 Hacker published *Sankara der Yigin und Sankara der Advaitin* (Shankara the Yigin and Shankara the Advaitin) in which he discussed the development of Shankara's ideas. His plan to write a monograph on Shankara did not materialise on account of his bad state of health.

In the fifties Hacker studied the history of Indian religion, contemporary Hinduism, and the syntax of Indo-Aryan vernaculars, especially Hindi. His *Prahlada, Werden und Wachsen einer Idealgestalt* (Prahlada. History and Development of a Prototype) appeared in 1959 in the Proceedings of the Academy of Mainz. He made use of 16 versions of the story of Prahlada found in the Puranas, and by applying the methods developed by W. Kirlfel in his studies on the Puranas, he discussed the historic development of this story. He also explained this method in a paper *Puranen und Geschichte des Hinduismus* (Puranas and History of Hinduism) in the Journal of Oriental Literature 55, 1960. By comparing passages common to several texts, the original version can be reconstruct-

Hinduism) in the Journal of Oriental Literature 55, 1960. By comparing passages common to several texts, the original version can be reconstructed, and by tracing these legends in later literature, their development in the history of religion may be studied.

For Hacker, Hinduism was not an object of historical research, but a living religion, and it is therefore not surprising that he took an interest in movements which have missions in Western countries. In Hacker's opinion, these representatives of modern Hinduism like Vivekananda and Ramakrishna are strongly influenced by Western thought. Neo-Hinduism, he says, implies a re-interpretation of traditional Hinduism.

Hacker also studied Hindi syntax and published a treatise in 1958 *Zur Funktion einiger Hilfsverben im Hindi* (On the functions of some auxiliary verbs in Hindi).

Hacker was deeply interested in religious problems and wrote a number of papers on Church History. The outcome of his research on Martin Luther was a book which was translated into English under the title "The Ego in Faith. Martin Luther and the Origin of Anthropocentric Religion". A number of papers and book reviews scattered in various journals were published by L. Schmithausen as *Kleine Schriften*, vol. 15 of the Glasenapp Foundation, Wiesbaden 1978.



Hamm, a versatile scholar, began his career as an Indologist by working on a Jain text. Later he took up Buddhology and Tibetology.

Frank-Richard Hamm was born on 8.10.1920 in Koenigsberg. Hamm visited a secondary school in Hamburg; later he studied Indology, Philosophy, and Ethnology at Hamburg University, till he was drafted for military service in 1941. After having been discharged from an American POW camp, he again took up his studies of Indology, Tibetan, and Indo-European. In 1948 he submitted a thesis on *Giyut-thavihara*, the sixth chapter of the Mahanisihasutta, with notes and glossary.

From 1948-52 Hamm was employed as tutor at the Seminary for Indian Culture and History at Hamburg University. He worked on his thesis to qualify as university professor and studied the Jaina Ramayanas in Sanskrit, Prakrit, and Apabhramsa. As a thesis on the Jain Ramayana appeared in India, Hamm was obliged to take up another subject. He went to India and worked from 1952-54 at the International Academy of Indian Culture in Nagpur. Prof. Raghuvira, the head of the Academy, asked Hamm to publish the Tibetan version of the *Pravrajyavastu*, the first part of the *Vinayavastu* of the Mulasarvastivadins, of which J. Nobel was to edit the Sanskrit parallels of the Gilgit manuscripts. On his return to Germany, Hamm handed in his thesis to the faculty of Philosophy of Hamburg University, *Specimen einer kritischen Ausgabe des Rab tu 'byun ba' i gzi; Tibetischer Text, deutsche Uebersetzung und Anmerkungen* (Specimen of a critical edition of the Rab tu 'byun ba'i gzi; Tibetan text, German translation and notes).

From 1954-64 Hamm was assistant at the Indological Seminar in Hamburg. In 1964 Hamm went to Berlin, and a year later he was

appointed professor at Bonn. While at Bonn, Hamm worked on the edition and translation of Milaraspa's and Atisha's works. His main aim was the first edition and retranslation of the "Hundert thousand songs" (mgur 'bum) of Milaraspa. He bought more than ten copies of manuscripts and block prints of the text for Bonn University and wrote *Studien zur Ueberlieferungsgeschichte des Mi la'i mgur 'bum* (Studies on the textual tradition of the Mi la'i mgur 'bum) in the journal "Zentralasiatische Studien".

Hamm was also keenly interested in Theravada Buddhism. He wrote a paper *Zu einigen neueren Ausgaben des Pali Tipitaka* (On some recent editions of the Pali Tipitaka). A number of projects planned could not be finished due to Hamm's prolonged illness and his early death on 11.11.1973.

A bibliography of Hamm's works is appended to the obituary by M. Hahn in the journal of the German Oriental Society (ZDMG), 1975.

R. M. VON
NEBESKY-WOJKOWITZ
1923-1959



Nebesky-Wojskowicz, a promising young scholar, specialised in Tibetan studies and the culture of the Himalayan people.

Rent Mario von Nebesky-Wojskowicz was born on 26.9.1923 in Gross-Hoschuetz in Moravia. After attending schools in Leitmeritz and Prague, he went to Berlin and later to Vienna to study the ethnology of Central Asia, Tibetan, and Mongolian. Even before submitting his thesis he wrote two papers in an Austrian journal "Archiv fuer Voelkerkunde" *Die tibetische Bon-Religion* (Tibetan Bon religion), 1947, and *Das tibetische Staatsorakel* (The Tibetan state oracel), 1948. The subject of his thesis was *Schriftwesen, Papierherstellung und Buchdruck bei den Tibetern* (Tibetan writing, manufacture of paper and printing of books), Wien 1949.

Nebesky-Wojskowicz visited Rome to study with G. Tucci, and spent some time at the London School of Oriental Studies before setting out for Kalimpong in 1950. Two and a half years stay in the Himalayas enabled him to gain insight into the religious beliefs of the people. He gave an account of his experiences in *Wo Berge Goetter sind*, Stuttgart 1955. This book was translated into Dutch and French, an English translation appeared in New York in 1956 under the title "Where Gods are Mountains". His scholarly observations are contained in several articles and in a book *Oracles and Demons of Tibet. The Cult and Iconography of the Tibetan Protective Deities*, The Hague 1956. A reprint, with an introduction by Per Kvaerne was brought out at Graz, 1975. Nebesky-Wojskowicz had obtained help from three incarnate lamas who gave him information and placed manuscripts at his disposal. Other informants of his were a son of a former state oracle from Tibet and an oracle priest who practised in Kalimpong. The information collected from these sources is contained in a book of 666 pages, describing the

protective deities and their cult. In other chapters, Nebesky-Wojkowitz discusses Tibetan oracles, the state oracle, methods of divination, weather makers, destructive magic, and the protection against evil. The last chapter is entitled "Some Notes on Tibetan Shamanism". This book will be an indispensable book of reference for scholars; it is however objected that the arrangement is not lucid enough on account of the wealth of material. Nebesky-Wojkowitz held that "most of the protective deities were originally members of the Bon pantheon"; and he took Bon to refer to the pre-Buddhist religion of Tibet. In the introduction Per Kvaerne points out that the term Bon includes religious data of the popular, autochthonous, essentially non-Buddhist religion, which is incorporated, to a greater or lesser degree, in the religious life of all Tibetans.

Nebesky-Wojkowitz supplemented his study of early Tibetan beliefs by research on the original religion of the Lepchas, the mongoloid aboriginal inhabitants of Sikkim. He wrote three papers for ethnographical journals *Hochzeitslieder der Lepchas* (Marriage songs of the Lepchas), "Asiatische Studien", 1952; *Die Legende vom Turmbau der Lepchas* (The Lepcha legend of building a tower), "Anthropos", 1953; and *Hunting and Fishing among the Lepchas*, "Ethnos", 1953. Earlier, he had already written on *Ancient Funeral Ceremonies of the Lepchas* in "The Eastern Anthropologist", 1951-52, and together with G. Gorér on *The Use of the Thread-Crosses in Lepcha Lamaist Ceremonies* in the same journal, 1950/51.

After his return to Europe in 1954, Nebesky-Wojkowitz spent five months in Leiden working on the Lepcha manuscripts in the Rijksmuseum for Volkenkunde. In 1955 he was appointed lecturer in Vienna, but as he did not receive a salary, he went on lecture tours to earn money for his second and third expeditions. He visited Kalimpang, Sikkim, and Nepal at the end of 1956, and he stayed again in Nepal for three months in 1958/59. He acquired objects for the Ethnological Museum in Vienna and collected materials for books and articles he intended to write. However, he contracted pneumonia and died on 9.6.1959 after his return to Vienna.



PAUL HORSCH
1925-1972

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Horsch, who was more of a philosopher than a linguist, had a wide range of interests. He devoted himself to cultural history in general, to Vedic and Buddhist problems in particular.

Paul Horsch was born on 19.9.1925 in Oberegg, Kanton Appenzell, Switzerland. After finishing school in 1946 he studied Indology, Classical Philology, and Philosophy in Fribourg and in Paris. He obtained his doctorate in 1951 for a thesis *La notion d'upadhi dans la philosophie de Sankara* (The concept of upadhi in Shankara's philosophy). The next five years he spent in Cambridge and in Shantiniketan. Having returned to Europe in 1956, he worked in Lausanne and Marburg on the *Dharma theory in Buddhist philosophy* with which he qualified as a university professor in Zuerich in 1959. From 1967 onwards he was assistant professor in Zuerich. He edited the journal "Asiatische Studien" and was general secretary of the Swiss Society for Asiatic Studies. He visited India in 1972 and was drowned on 27.12.1972 at Mahabalipuram when he attempted to save his wife.

Starting from Shankara's Advaitawada, Horsch followed the sources into the past from the Upanishads to Brahmanas and the Vedas. In his book *Die vedische Gatha und Sloka Literatur* (Vedic Gatha and Shloka Literature), Bern 1966, the few remainders of Vedic secular knowledge have been collected. In the 21st volume of "Asiatische Studien", Horsch published a paper *Vom Schoepfungsmythos zum Weltgesetz* (From the myth of creation to cosmic order). In this study he discussed all the passages found in the Rig- and Atharvaveda, Brahmanas, Upanishads, and the Buddhist canon of the root dhr and its noun derivatives showing that they originally referred to 'holding' or 'supporting' creation. Later these concepts were given a more spiritual meaning and were transferred to the ritual, the ethical, and finally the philosophical sphere. This paper is a kind of preliminary report on a book Horsch intended to write on the Vedic cosmic order. It was

almost ready for print when Horsch died.

As editor of "Asiatische Studien" Horsch contributed papers to that journal and wrote a large number of reviews. He wrote equally fluent in German, French and English. A paper on the problem of individuation in Indian philosophy appeared in "Asiatische Studien" in three parts, 1956, 1957, and 1958. Other problems discussed by him are *Profanes Wissensgut im vedischen Literaturkreis* (Secular Knowledge in Vedic Literature), 1961; *Buddhas Erste Meditation* (Buddha's first meditation), 1964; *Soziologisches zur altindischen Namenskunde* (Sociological elements in ancient Indian names), 1965; *Der Hinduismus und die Religion der Primitivstaemme* (Hinduism and tribal religion), 1968; *Zur Symbolik orientalischer Religionen* (On the symbolism of Oriental religions), 1970; *Vorstufen indischer Seelenwanderungslehre* (Precursors of the Indian doctrine of transmigration), 1971.

The Swiss journal "Asiatische Studien", XXVI, 1972 has an obituary and a bibliography of Horsch's works.



Bernhard, who died at the age of 40 on an expedition to Mustang, Nepal, had specialised in Buddhist studies and had become an expert on the culture of the people of the Himalayan countries.

Franz Bernhard was born on 31.5.1931 in Schweidnitz in Silesia. He studied at Goettingen University and took up Indology, Classical Languages, Comparative Linguistics, and Philosophy. His doctoral thesis, submitted in 1959, was entitled *Die Nominalkomposition im Tocharischen* (Noun compositions in Tocharian). Bernhard continued his studies in Frankfurt, where he became assistant to Prof. W. Thomas in 1960. He learnt Old Turkish and Chinese and studied the methods of non-numerical data processing in the German computer centre at Darmstadt.

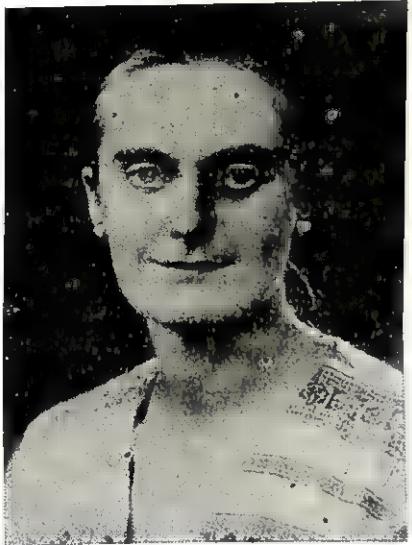
Bernhard could not see the publication of his thesis through the press, as the edition of the *Udanavarga* was entrusted to him. This is a collection of 1050 verses (*udana*) which are ascribed to the Buddha himself. The verses have been arranged in 33 chapters (*varga*). Many fragments of this text had been brought to Germany by the Turfan expeditions, others were in the libraries in Paris and Leningrad. Tibetan, Chinese, and Mongolian translations of this text, and commentaries in these languages, as well as parallel versions in Pali and Gandhari had to be taken account of. Inspite of the difficulty of reconstructing the text from 700 fragments, which Bernhard had to work on, the text was submitted to the Academy of Sciences already in 1961. The edition appeared in print as *Udanavarga, Band 1. Beschreibung der Handschriften, Textausgabe, Bibliographie* (*Udanavarga, volume 1. Description of manuscripts, text edition, bibliography*), Goettingen 1965. The second volume, with indices, concordances, and synoptical tales appeared in

1968. Bernhard did not attempt to reconstruct the original version or different recensions. His plan to bring out a third and fourth volume with remarks on the dialects and metres of the text and notes on the Tibetan and Chinese commentaries did not materialise. He attempted to isolate the stages in the development of the language of the text with the help of a computer.

The two volumes of the Udanavarga edition were Bernhard's qualification to become a university professor. In 1966 he was appointed professor at Hamburg University.

Bernhard wrote a number of papers connected with problems of the Udanavarga and on other subjects. In *Erstellung von Konkordanzen zu Sanskrit Texten durch elektronische Rechenanlagen* (Compiling concordances of Sanskrit texts with the help of a computer), in "Linguistics", 1966, he explained how indices to Sanskrit texts can be made by using computers. *Zur Interpretation der Pratityasamutpada Formel* (On the interpretation of the pratityasamutpada formula) appeared in the Vienna Journal for Oriental Studies (WZKM), 1968. Basing his observations on a text extant only in Tibetan, Prajnavarman's Udanavargavivarana, Bernhard showed that the well known Buddhist formula originally consisted of two parts which were later fused into one.

End of 1968 Bernhard visited India for the first time, and since then his interest was turned to Lamaism in the Himalayan regions. End of 1969 he again visited India and travelled in Nepal, Sikkim and Bhutan. He was also able to visit Ladakh, which at that time was inaccessible to foreigners. He brought home thousands of slides, films, and tape records of the everyday life of the Tibetans and their esoteric ceremonies. In July 1971 Bernhard again set out for India. He reached the tiny kingdom of Mustang in Nepal, where he died on 5.9.1971 of a heart failure.



ANNCHARLOTT
ESCHMANN
1941-1977

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Miss Eschmann, a promising young scholar, was interested in the interaction between tribal and folk religion and Brahmanic Hindu traditions. She was a member of a team of scholars from the South Asia Institute at Heidelberg and worked on the Orissa Research Project.

Anncharlott Eschmann was born in Munich on 24.9.1941 as daughter of Professor Ernst Wilhelm Eschmann, a well known author and scholar. Miss Eschmann began her university studies in 1961 in Munich. She studied Protestant Theology, Comparative Religion, and Indology. She later went to Marburg and Heidelberg. Her doctoral thesis in 1969 was on "Idea of History in Aztec Religion".

Miss Eschmann joined the Orissa Project, a new venture in Indological Research of the South Asia Institute of Heidelberg University. She was among the first members who started to work in Orissa in autumn 1970. She did field work on the Mahima Dharmins, a hitherto rather unknown autochthonous Hindu reform movement that turned against the Jagannatha worship. Unlike other Hindu reform movements, the Mahima Dharma did not receive any inspiration from an encounter with Western ideas; this movement derives its criticism of the Hindu tradition directly from the tradition itself. After completing this study, Miss Eschmann turned to the origin of the Jagannatha cult in Puri. Miss Eschmann was assistant lecturer at the Indological Seminar of the South Asia Institute in Heidelberg. In 1975 she was appointed Representative of this institute in Delhi. She continued her research and visited Orissa frequently, gaining deeper insight into the present day religious practises of the people of Orissa. She contracted malaria on her last field trip and died in Delhi on 6.4.1977.

Miss Eschmann, apart from publishing several papers, was co-editor of "The Cult of Jagannatha and the Regional Tradition of Orissa", New Delhi 1978. She contributed the chapters *Hinduization of Tribal*

Deities in Orissa: The Sakta and Saiva Typology and The Vaisnava Typology in Hinduization and the Origin of Jagannatha. She argued that Hinduism has an extraordinary capacity to incorporate other faiths within its fold, and she shows how tribal deities are either identified with Durga or Shiva or in some instances with Vaishnava deities like Varaha and Narasimha. In her opinion, icons do not play an important part in tribal religion, as a living person, who is possessed by the deity, transmits the deities' wishes.

Miss Eschmann was able to witness the ceremony of the periodic renewal of the post which represents the goddess Khambeshvari. Subsequently she questioned priests in other temples about similar rituals and was thus able to establish beyond doubt that the periodic renewals of the images in the Jagannatha temple of Puri are but an elaborate ritual of the same kind. She discussed her findings in a paper *Prototypes of the Navakalevara Ritual and their Relation to the Jagannatha Cult*. An English translation of her paper on the *Mahima Dharma* is also included in the volume mentioned above.

GERMAN INDOLOGICAL STUDIES PAST AND PRESENT

A Summary

When in modern times Europeans reached India in greater number to trade, interest in the country and her culture was awakened at the same time. Switzerland, Austria, and Germany never had any colonial aspirations in India, yet scholars from these countries contributed a great deal to Indology.

The German missionary H. Roth (1620-68) seems to have been the first European to write a Sanskrit Grammar, which was, however, not printed. Two other Catholic missionaries deserve mention in this connection. E. Hanxleden came to Kerala in 1699 and stayed there till his death in 1732. He was instructed in Sanskrit and Malayalam by two Nambudiris. He wrote a Sanskrit grammar, a Malayalam dictionary, and also composed hymns and poems in Malayalam. J. Ph. Wesdin, who took on the name of Fr. Paulinus a Sancto Bartholomaeo (1748-1806), was an Austrian, who stayed on the Malabar coast for thirteen years. He wrote two Sanskrit grammars which were printed in Rome in 1804.

Missionaries were also the first to take an interest in Dravidian languages. B. Ziegenbalg (1682-1719) wrote a Tamil grammar, and also his "Genealogy of the Malabar Gods"; J. Ph. Fabricius (1711-1791) compiled a Tamil dictionary. Kannada and Malayalam speakers too owe a standard dictionary to two missionaries; F. Kittel (1832-1903) and H. Gundert (1814-1893) published dictionaries in those language, which are still in use today. Another missionary, E. Trumpp (1828-1885), worked on Sindhi and Pushto.

These authors, however, did not have a great impact in Europe. It was only in the 19th cent., after Sir William Jones' translation of 'Shakuntala' appeared in a German rendering, that thinkers of the Romantic Movement became deeply impressed by Indian thought and literature. Two of the most influential disseminators of the ideas of that movement were August Wilhelm von Schlegel and his brother Friedrich. Both learned Sanskrit, A. W. von Schlegel when he was 51 years of age; and when the first chair of Indology was established at Bonn University, in 1818, he became the first professor of Sanskrit. He set up ■ printing

press and printed the Bhagavadgita in Devanagari letters together with a Latin translation.

The Prussian minister Wilhelm von Humboldt, a universal scholar, linguist, and philosopher, studied the Bhagavadgita and was deeply moved by it. Due to his initiative, a second chair of Indology was established, in Berlin in 1820, and Franz Bopp was the first professor of that subject in the Prussian capital. When he was 25 years of age, he had written a thesis showing the relationship between Sanskrit and other Indo-European languages. He is regarded as the founder of Comparative Linguistics. Eventually, other universities too established chairs of Indology, and in consequence research in all fields of Indian studies, language, literature, religion, sciences, philosophy, and art was undertaken in the 19th century.

DICTIONARIES AND GRAMMARS

In order to understand and translate texts, a good dictionary was required. For a little over a century, German speaking scholars have used the two so-called Petersburg-Dictionaries. Two German scholars, O. von Boehtlingk and R. Roth, worked on the big Petersburg Dictionary which appeared in 1852-75. It has recently been translated into English and published in India. It will be superceded only when the Encyclopedic Dictionary of Sanskrit on Historical Principles, currently being compiled in Pune, will be ready. Boehtlingk also compiled a shorter Sanskrit-German Dictionary, 1879-89. Beginners, who do not yet require an expensive dictionary in several volumes, use C. Capeller's Sanskrit-German Dictionary, Strassburg 1887, reprint 1966. A new dictionary was prepared by K. Mylius, Leipzig 1975.

Primers for the introduction to Sanskrit were written by A. Stenzler, G. Buehler, F. Kielhorn, and W. Geiger. A. Stenzler's Grammar, the 17th edition of which appeared in 1980, is the most widely used one. The most comprehensive description of Sanskrit is J. Wackernagel's "Altindische Grammatik", 1896, to which A. Debrunner and R. Hauschild contributed. A. Thumb's "Handbuch des Sanskrit" was revised by R. Hauschild, Heidelberg 1950-59. M. Mayrhofer compiled an Etymological Dictionary in 3 vols., Heidelberg 1956-76. P. Thieme and K. Hoffmann published a number of papers on problems of grammar and etymology. A. Wezler, Hamburg, also takes an interest in Vyakarana.

At Goettingen University a dictionary of Buddhist Sanskrit, "Sanskrit Woerterbuch der buddhistischen Texte aus den Turfanfunden", is in the process of being edited by G. von Simson, the second issue appeared in 1977.

MIDDLE INDIC STUDIES

G. Lassen was the first to study Prakrit in his "Institutiones Linguae Prakriticæ", Bonn 1837. R. Pischel's "Grammatik der Prakrit Sprache" is still the best survey of literary Prakrit, although outdated in parts. W. Printz wrote on "Bhasa's Prakrit", Frankfurt 1921. H. Jacobi's "Ausgewählte Erzaehlungen in Maharashtri" (Selected stories in Maharashtri), 1886, reprint 1967, serves as a valuable introduction. L. Alsdorf discussed the Prakrits used by Jains in "Les Etudes Jaina", Paris 1965. R. Schmidt compared Sauraseni with Maharashtri and Magadhi in a primer, "Elementarbuch der Sauraseni mit Vergleichung der Maharashtri und Magadhi", Hannover 1924. R. Pischel wrote on the Apabhramsa known at his time. Modern studies were instigated after H. Jacobi's discovery of an Apabhramsa text in a Jain library. L. Alsdorf's Apabhramsa studies, 1936 and 1937, are important publications in this field.

W. Geiger's "Pali, Literatur und Sprache" — which appeared in English as 'Pali, Literature and Language', Delhi 1968 — is the best introduction to this language. H. Lueders discussed the language of the Buddha in his "Beobachtungen ueber die Sprache des buddhistischen Urkanons" (Observations on the language of the original Buddhist Canon), Berlin 1954. The Pali Dictionary, begun by V. Trenckner, Copenhagen 1924, was continued by L. Alsdorf and others. R. O. Franke discussed Pali grammar and lexicography in "Geschichte und Kritik der einheimischen Pali Grammatik und Lexikographie" (History and criticism of indigenous Pali grammar and lexicography), Strassburg 1902. Scholars taking an interest in Middle Indian language today are H. Bechert and G. Roth, Goettingen, H. Berger, Heidelberg, and U. Schneider, Freiburg.

STUDIES IN MODERN LANGUAGES

Whereas scholars in former times mainly concentrated on Sanskrit, Pali, and Prakrit, interest in modern Indian languages increases in our days. G. Budruss, Mainz, specialises in modern Indo-Aryan languages, especially of the Hindukush area, and in Hindi literature. P. Gaeffke, University of Pennsylvania, and L. Lutze, Heidelberg, both study Hindi and Bengali, and S. Lienhard wrote on some problems of Hindi grammar. B. Koelver, Kiel, works on Nevari language, G. D. Sontheimer, Heidelberg, on Marathi. A. Schimmel of Harvard University has translated Iqbal's Javidname into German verse. H. Beythan wrote a Tamil grammar, and H. W. Schomerus translated a number of Tamil texts into German. A. Lehmann, Halle, and A. Frenz, Ulm, both take

an interest in Tamil literature. H. J. Pinnow, Berlin, specialises in Munda languages.

VEDIC STUDIES

The first German to study the Rigveda was Fr. Rosen, whose early death in 1837 prevented him from finishing the work he intended to do. It was Max Mueller who brought out a critical edition of the text in six volumes. Translations were made by G. Grassmann, A. Ludwig, and K. Geldner. The Samaveda edition and translation by Th. Benfey appeared almost simultaneously with that of the Rigveda. A. Weber worked on the Yajurveda, and the Atharvaveda Samhita edition was the joint product of R. Roth and W. D. Whitney. L. von Schroeder edited the Maitrayani Samhita. Scholars working on Vedic subjects today are G. Budruss, Mainz, and W. Rau, Marburg.

When Vedic religion was first studied, Vedic gods were considered to be personified phenomena of nature, and they were seen in the context of comparative mythology. M. Mueller and A. Kuhn were the chief exponents of this way of thought. A. Hillebrandt and H. Oldenberg studied Vedic religion on the basis of ritual literature. J. Hertel was of the opinion that the Veda should only be studied together with the Avesta; his theory that the Veda originated outside India is no longer acceptable. R. Pischel and K. Geldner in their "Vedische Studien" relied on indigenous commentators more than on Indo-Aryan parallels. In more recent times those gods, whose ethical and sociological functions are clearly definable, have been made subjects of monographs, e.g. H. Lueders' "Varuna", Goettingen 1951-59, P. Thieme's "Mitra und Aryaman", New Haven, Conn., 1957, and H. P. Schmidt's "Brhaspati und Indra", Wiesbaden 1968. The problem of the age of the Veda has given rise to a lot of controversy, and no consensus has been arrived at so far. Relative chronology of the Veda has been discussed by W. Wuest, Muenchen, in "Stilgeschichte und Chronologie des Veda" (History of style and chronology of the Veda), Leipzig 1926. P. Thieme studies the etymology of the Veda in "Untersuchungen zur Wortkunde und Auslegung des Rigveda" (Studies in the Etymology and Interpretation of the Rigveda), Halle 1949.

The 'Sacred Books of the East', edited by Max Mueller, contain the chief religious writings of Asia in English translations. J. Eggeling translated the Satapatha Brahmana, and many of the other contributors were Germans too. H. Oldenberg discussed the style of the Brahmanas and older Upanishads in "Zur Geschichte der altindischen Prosa" (On the history of ancient Indian prose), Berlin 1917. The Shrauta Grihya-sutras were edited during the last 25 years of the 19th cent. A Hillebrandt

discussed Vedic rites and rituals in his "Ritual Literatur, Vedic Opfer und Zauber", Strassburg 1897, and H. Oldenberg studied the world view of the Brahmana texts in "Vorwissenschaftliche Wissenschaft, Die Weltanschauung der Brahmana Texte" (Scientific Thought before Science. The World View of the Brahmana Texts), Goettingen 1919.

EPIC STUDIES

M. Winternitz, H. Jacobi, and H. Lueders had been instrumental in getting the work on the critical edition of the Mahabharata under way, and they contributed to epic studies in a number of publications. In H. Oldenberg's view, termed the Akhyana theory, the epic originated from metric dialogues, examples of which are found in the Brahmanas, and prose parts added later. This theory was discussed by L. Alsdorf in a paper "The Akhyana theory reconsidered" in the Journal of the Oriental Institute, Baroda, 1964. A. Holtzmann sen. and his nephew, A. Holtzmann jun., attempted to reconstruct the original text of the Mahabharata, often in a subjective manner. In J. Dahlmann's opinion, the Mahabharata is the work of one author. The controversy arising from this view has been called 'the Dahlmann literature' by M. Winter-nitz. H. Jacobi's book on the Ramayana has been re-edited by E. Frauwallner, Darmstadt 1970, who discussed recent publications in this field in the introduction.

PURANAS

The Puranas were the subject of W. Kirsch's research. He came to the conclusion that most Puranas have certain passages in common which belong to the oldest strata of this literature. P. Hacker continued the line of research, instigated by W. Kirsch. W. Ruben's Krishna studies, 1936 and Istanbul 1937, deserve to be mentioned in this context.

A. Hohenberger wrote on several Puranas, e.g. "Die indische Flutsage und das Matsya Purana" (The Indian legend of the deluge and the Matsyapurana), Leipzig 1930, and "Das Bhavisyapurana", Wiesbaden 1967. H. von Stietencron studies the influence of Iran on Indian sun worship in "Indische Sonnenpriester, Samba und die Sakadvipiyya Brahmana" (Indian sun priests. Samba and the Sakadvipiyya Brahmana), Wiesbaden 1966. A. Gail wrote on "Bhakti im Bhagavata Purana", Wiesbaden 1969. P. Hacker, H. von Glasenapp, and F. Heiler took an interest in modern Hinduism and reform movements.

BUDDHISM AND JAINISM

Buddhism and Jainism were studied extensively in Germany, and

the former religion has a number of followers. Buddhist texts were translated into German by K. H. Neumann, K. B. Seidenstuecker, Nyanatiloka (A. Gueh), and W. Geiger; the Dhammapada was translated by several authors. German translations are listed by H. Hecker in "Der Pali Kanon, Ein Wegweiser", Hamburg 1965. Since 1904, Buddhist Sanskrit texts from Central Asia were published by H. Lueders, E. Waldschmidt, and the latter's students. O. von Hinueber devotes his interest to the study of Gilgit manuscripts. He wrote a thesis "Das Samghatasutra, Ausgabe und kommentierte Uebersetzung eines nordbhuddistischen Lehrtextes in Sanskrit und Sakish" (The Samghatasutra, Text-edition and annotated translation of a Northern Buddhist text in Sanskrit and Saka), 1980. H. Oldenberg's book on the Buddha is still a classic. H. von Glasenapp's book on Buddhism is a good introduction for the general reader. More recent publications are "Die Religion des Buddhismus" by D. Schlingloff, Berlin 1962/63, and "Buddhismus" by H. W. Schumann, Olten 1976. Modern trends in Buddhism are treated by H. Bechert in "Buddhismus, Staat und Gesellschaft" (Buddhism, State and Society), 1967-73. E. Frauwallner treated Buddhist philosophy in his History of Indian Philosophy. H. Eimer, Bonn, L. Schmitthausen, Hamburg, T. Vetter, Leiden, and E. Steinkellner, Wien, are scholars of the younger generation who have taken up this subject. M. Hahn, Bonn, takes an interest in Buddhist Sanskrit and Tibetan texts. He published "Candragomins Lokanandanataka, Nach dem tibetischen Tanjur herausgegeben und uebersetzt, Ein Beitrag zur klassischen indischen Schauspielidichtung" (Candragomin's Lokanandanataka, edited and translated from the Tibetan Tanjur, A contribution to classical Indian drama), Wiesbaden 1974. An edition of Haribhatta's Jatakamala in Sanskrit is in print.

A. Weber, the first German scholar to study Jainism, took it to be an offshoot of Buddhism. It was H. Jacobi who showed that Jainism is an independent religion. H. Jacobi edited and translated a number of Jain texts. Jain studies owe a great deal to W. Schubring's publications. His "Die Lehre der Jainas", Berlin and Leipzig 1935, was translated into English, 'The Doctrine of the Jainas', Delhi 1962. H. von Glasenapp's "Der Jainismus", Berlin 1925, is a good introduction for the general reader. The tradition of Jain studies was continued by L. Alsdorf, and E. Leumann. K. Bruhn, Berlin, is the editor of Silanka's Caupannama-hapurisacariya, 1954; he also wrote "The Jina images of Deogarh", 1969. G. Roth, Goettingen, and A. Mette, Muenchen, are scholars who specialise in Jain studies.

INDIAN LITERATURE

'Shakuntala' was the first drama to be translated, from Sir. W.

Jones' English version. Since then, a number of dramas have been critically edited and translated into German. Dramas are discussed by M. Winternitz and by H. von Glasenapp in their histories of Indian literature. P. Thieme contributed a paper on Indian theatre to Kindermann's 'Fernöstliches Theater', Stuttgart 1966. H. Lueders edited fragments of the earliest Indian dramas found in Central Asia and brought out "Das Sariputraprakarana, Ein Drama des Ashvaghosha", reprinted in Philologia Indica, 1940. A. Hillebrandt and W. Ruben both wrote on Kalidasa; the former is the author of "Kalidasa, Ein Versuch zu seiner literarischen Wuerdigung" (Kalidasa. An attempt at his literary evaluation), Breslau 1921, the latter wrote "Kalidasa, Die menschliche Bedeutung seiner Werke" (Kalidasa. The human importance of his work), Berlin 1956.

Th. Benfey and H. Hertel took an interest in narrative literature and studied the Pancatantra and Hitopadesha; both traced the migration of fables from India to the West and East.

PHILOSOPHY

P. Deussen, O. Strauss, E. Frauwallner, and W. Ruben wrote books on the history of Indian philosophy. R. von Garbe wrote a treatise on Samkhya, J. W. Hauer on Yoga, P. Hacker studied early Advaitavada. In recent times problems of Indian philosophy have been discussed by E. Steinkellner and G. Oberhammer, Wien; L. Schmithausen, Hamburg; W. Halbfass, Univ. of Pennsylvania, Philadelphia; Th. Vetter, Leiden; J. F. Srockhoff, Bochum; F. Zangenbergh, Durban; and H. Brueckner, Bangalore.

GRAMMAR AND LEXICOGRAPHY

O. Boehlingk, L. F. Kielhorn, W. Rau, and P. Thiele deserve to be mentioned in connection with studies on Panini and other grammarians. Th. Zachariae contributed a treatise on Indian lexicography to the Encyclopedia of Indo-Aryan Research. C. Vogel published "Indian Lexicography" in History of Indian Literature, Vol. V, part 2, fasc. 4, Wiesbaden 1979.

SCIENCES AND MEDICINE

J. Jolly's book "Medizin", Strassburg 1901, is still the best survey of the theory and practice of Ayurveda. The oldest Sanskrit manuscript of a medical text, the Bower manuscript, was found in Central Asia; it was edited by R. Hoernle, who also wrote "Studies in Ancient Indian

"Medicine" in the Journal of the Royal Asiatic Society, 1906-09. The Astangahridaya Samhita was translated and edited by H. Hilgenberg and W. Kirfel; chapter 1-5 in Sanskrit, Tibetan, and English was published by C. Vogel, Wiesbaden 1965.

In the field of natural sciences, G. Thibaut's contribution to the Encyclopedia of Indo-Aryan Research was "Astronomie, Astrologie und Mathematik", Strassburg 1899. H. Jacobi too took an interest and wrote several papers on astronomy. His suggestions for the date of the Veda are based on astronomical calculations.

DHARMASHASTRA

Th. Goldstuecker, a German scholar living in London, edited a commentary on the Manavakalpa Sutra. Because of his knowledge of Indian Law, he was often consulted by the British Government. G. Buehler compiled the "Digest of Hindu Law Cases" together with a dharmashastravid, 1867-69. G. Buehler has contributed the volume "The Laws of Manu" to the Sacred Books of the East series. J. Jolly also specialised in the study of Indian Law and wrote on this subject for the Encyclopedia of Indo-Aryan Research. G. D. Sontheimer, Heidelberg, wrote his doctoral thesis on "The Hindu Joint Family, Its evolution as a legal institution", Delhi 1976.

EPIGRAPHY

F. Kielhorn, G. Buehler, and E. Hultsch helped to elucidate problems of Indian history and chronology by studying inscriptions and publishing them in 'Epigraphia Indica'. G. Buehler's "Indische Palaeographie von 350 a. Chr. bis ca. 1360 p. Chr.", Strassburg 1896, is still considered the standard work on this subject. E. Hultsch, H. Lueders, and L. Alsdorf studied Ashoka inscriptions. K. L. Janert brought out "Studien zu den Ashoka Inschriften" in the Proceedings of the Goettingen Academy, 1959, 1961 and 1969. H. Lueders' "Bharhut Inscriptions" was revised by E. Waldschmidt and M. A. Mehendale, Ootacamund 1963. H. Humbach discussed the Aramaic inscriptions from Taxila, Wiesbaden 1969.

HISTORY, ART, AND ARCHAEOLOGY

Indian history, art, and archaeology have only recently been a subject of research by German scholars. E. Waldschmidt, H. Hoffmann, H. W. Kochler, and G. Budruss have contributed chapters on Indian history to world histories. Recent publications on Indian history are by

H. Goetz and F. Wilhelm. W. von Pochhammer wrote "Indiens Weg zur Nation" (India's Path to Nationhood), Bremen 1973. J. Luett and D. Rothermund, both teaching at Heidelberg's South Asia Institute, have modern Indian history as their field of specialisation.

H. Goetz gave a survey of Indian art in "Indien, Fuerf Jahrtausende indischer Kunst" (India, Five thousand years of Indian Art), Baden-Baden 1962. Other publications in this field are: H. Zimmer, "The Art of Indian Asia, Its mythology and transformation", New York 1960; K. Fischer, "Schoepfungen indischer Kunst" (Creations of Indian Art), Koeln 1959; H. Haertel and J. Auboyer, "Indien und Suedostasien" (India and Southeast Asia), Berlin 1971. The technical aspect of Indian architecture was treated by A. Volwahsen in "Indien, Bauten der Hindus, Buddhisten und Jainas", Munchen 1968, and in "Islamisches Indien", Muenchen 1969. H. G. Franz published "Hinduistische und islamische Kunst Indiens", Leipzig 1967. G. von Mitterwallner, Muenchen, specialises in Indo-Portuguese art, and E. Fischer, Zuerich, takes an interest in tribal and folk art. H. Rau, whose field of specialisation is Buddhist art and architecture, is at present making a survey of temples in the Kathmandu valley.

Ragamala paintings were published by E. and R. L. Waldschmidt in "Miniatures of Musical Inspiration", 2 vols., Wiesbaden 1966/67. A. Dallapiccola, Heidelberg, has taken up the study of Ragamala paintings as well as Paithan paintings; she published "Die 'Paithan'-Malerei, Studie zu ihrer stilistischen Entwicklung und Ikonographie", Wiesbaden 1980. D. Schlingloff, Muenchen, published several papers on Ajanta murals; he is attempting to establish which Buddhist texts the painters followed. H. von Stietencron and K. Bruhn study Indian iconography. H. Haertel, director of the Museum of Indian Art in Berlin, has been doing archaeological research at Sonkh in Mathura district for several seasons.

MUSIC

R. Simon had studied Vedic notations. J. Kuckertz took an interest in Karnatic music, the outcome of which is "Form und Melodiebildung der Karnatischen Musik Suedindiens" (Form and Melody in the Carnatic Music of South India), 2 vols., Wiesbaden 1970.

NEW TRENDS

A new approach to Indological studies is being attempted in the South Asia Institute in Heidelberg, which was founded in 1962 with a view of doing research on the problem of developing countries. This

Institute has a department of Indology, where Sanskrit and modern Indian languages are taught. Other departments are those of Archaeology, Comparative Agrarian Policy and Rural Sociology, Economics, Ethnology, Geography, History, History of Art, History of Religion and Philosophy, Law, Political Sciences, Sociology, and an Institute of Tropical Hygiene and Public Health. One project undertaken by this Institute is an interdisciplinary study of the temple city of Puri and the Jagannath cult. The late A. Eschmann, H. Kulke, and G. C. Tripathi brought out jointly "The Cult of Jagannath and the Regional Tradition of Orissa", New Delhi 1978.

One of the major projects undertaken in Germany today is the cataloguing of all Oriental manuscripts in German universities, State libraries and private collections. W. Voigt, head of the Oriental department of the State Library in Marburg began this task in 1959. W. Schubring had described the Jain texts already in 1944, and K. L. Janert brought out a catalogue of Indian manuscripts, 1962. E. Waldschmidt catalogued the Sanskrit manuscripts from Turfan. K. L. Janert also wrote "An annotated bibliography of the catalogues of Indian manuscripts", Wiesbaden 1965, in which he lists 339 titles. H. Witzel, Kathmandu, heads the Nepal Research Project; a number of studies have been undertaken; one of the aims of this project is the conservation of manuscripts.

APPENDIX I

Indology in German-speaking countries is taught at the following universities:

AUSTRIA: Graz, Innsbruck, Wien.

FEDERAL REPUBLIC OF GERMANY: Berlin, Bochum, Bonn, Erlangen, Frankfurt, Freiburg i. Br., Giessen, Goettingen, Hamburg, Heidelberg, Kiel, Koeln, Mainz, Marburg, Muenchen, Saarbruecken, Tuebingen, Wuerzburg.

GERMAN DEMOCRATIC REPUBLIC: Berlin, Halle, Leipzig, Rostock.

SWITZERLAND: Bern, Freiburg i. UE., Zuerich.

APPENDIX II



VALENTINA
STACHE-ROSEN
1925-1980

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Mrs. Stache was no professional indologist, although her earlier studies in Buddhist literature went in this direction. She continued to work in the field of Indology after her marriage, and so much so that she was well known among the professionals. During the long years of her stay in India she became interested in Indian folk art, and she was one of the first Germans to research on it.

Valentina Rosen was born on 28.4.1925 in Copenhagen, where her father worked at the time in the German Embassy. She came from a family of orientalists which had served as diplomats with the Prussian, later the German Foreign Office for three generations, mostly in oriental countries. It was therefore quite natural for her to take up oriental studies. Impressed by a stay of 4 years in Peking, she chose Chinese and Sanskrit as subjects of study at Goettingen University, to which she added Archeology during a 2 year stay in London as a student at the Institute of Oriental Studies. Returning to Goettingen, she was advised by E. Waldschmidt, then head of the Indological Institute there, to concentrate on Indian studies and to join the group of students which fervently worked with him to reconstruct, edit, and translate those fragmentary, mostly Buddhist Sanskrit manuscripts which several expeditions to East Turkestan had discovered in ruined monasteries, mainly in the Turfan oasis, and which had been deposited at the Berlin Academy of Sciences at the time. She worked for her doctorate on one of these manuscripts, a text on the Buddhist monks discipline, and got the Ph.D. from Goettingen University in 1954 for the thesis *Der Vinayavibhanga zum Bhikshupratimoksha der Suryavastivadins; Sanskritfragmente nebst einer Analyse der chinesischen Uebersetzung* (Sanskrit fragments together with an analysis of their Chinese translation), published by the Berlin Academy of Sciences as No. II of the series "Sanskrittexte aus den Turfanfunden", 1959. A second publication followed in the same field of studies as No. IX in the series "Sanskrittexte aus den Turfanfunden"

of the Berlin Academy, *Das Sangitisutra und sein Kommentar Sangiti-paryaya*, in 2 vols., Berlin 1968, an edition and translation to which she dedicated 4 years of work. A further publication concerning a text on the Buddhist monks' discipline has been prepared in later years, *Das Upaliparipricchasutra*; as the manuscript is completed, including the glossaries, it may eventually be printed in the Proceedings of the Goettingen Academy of Sciences. As a by-product of these later studies, she wrote a comparative analysis of the numerous biographies of the monk Gunavarman in the Chinese Tripitaka, *Gunavarman*, in Vol. X/1 of the Bulletin of Tibetology, Gangtok 1973.

Studying in India in 1955-57 with a scholarship from the Indian Government, and returning to India in 1971 and living in Bangalore till 1980, Valentina Stache-Rosen became more and more interested in Indian history of culture, folklore, and folk art. She was fascinated by the colourful religious ceremonies of Kerala, by the unique cultural heritage of South-Kanara, by the different styles and literary versions of the South Indian shadow-theatre, and by many ■ subject on which one can correctly work only when one has the possibility to stay in the country for a long time and is able to travel freely. Being an excellent photographer and a well informed student of Indian literature, she brought together a good deal of documentation in pictures and texts. Preliminary papers have been published occasionally, in Germany and in India. Among them are *Schattenspiele und Bildervorfuehrungen in Indien* (On the shadow plays and picture shows in India), ZDMG 1975, English version in Quaterly of the Mythic Society of Bangalore, vol. 56, 3/4; *On the Shadow Theatre in India*, in 'German Scholars on India', vol. II, New Delhi 1976; *Gandabherunda, Zur Tradition des doppelkoepfigen Vogels in Suedindien* (On the tradition of the double-headed bird in South India), in 'Beitraege zur Indienforschung,' Veroeffentlichungen des Museums fuer Indische Kunst Berlin, Band 4, Berlin 1977, English version in the Quaterly of the Mythic Society Bangalore, Vol. 67/1976, Bangalore 1978; *Survival of some ancient forms of audio-visual education in present-day India* in 'Studies in Indo-Asian Art and Culture' V, Acharya Raghu Vira Commemoration Volume, Delhi 1977; *A note on the so-called Yogini Temple of Coimbatore*, in Quaterly of the Mythic Society, Vol. 69/1978, Bangalore 1979; a.o. She prepared an exhibition of her photographs of Bhutas and Teyyams and collected extensive information on the spirit worship and the ritual dances of South-Kanara and Kerala for the exhibition-catalogue and for later work. This documentary exhibition was shown in a number of towns in India and has toured German towns as well.

As she had lived not only in India for a long time, but for several years each also in China, Indonesia, Pakistan, and Iran, learning the

languages of the countries, travelling extensively and collecting materials, especially in the field of folk-culture, she had great plans of studies and publications for a time that she would retire with her husband to a quiet place in Southern Germany. An adverse fate ended all her expectations, shortly after her return to Europe. Valentina Stache-Rosen died on 20.10.1980 in Munich from cancer which she had unknowingly carried home with her. This present book on the contributions of German Indology to India's cultural life was the last she finished.

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